

*Gal S. U. C*

*Jacq (Lam de)*  
**A**

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# DISCOURSE

O F

## Friendship.

In Three BOOKS.

Translated from the French.

*J M - Du Sacy -*

L O N D O N :

Printed for the Booksellers of London  
and Westminster. 1707.



A  
DISCOURSE

OF

the



LONDON

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To the Right Honourable

**WILLIAM,**

*Earl and Viscount Yar-*  
*mouth, Baron of Paston,*  
*in the County of Norfolk.*

— *My Lord,*

**Y**Our Lordship's Con-  
descension, to take  
the annex'd Tract into  
your Protection, gives it  
a Lustre which it could no  
otherwise expect, it was a  
*Stranger*, is now *Listed*, re-

### *The Dedication.*

ceiv'd its *Cloaths*, and was  
*Naturaliz'd* this *Session*, the  
Subject was formerly *Con-  
secrated*, and Men who  
acted by *Honour*, never de-  
serted it, but such as lay  
*False Colours* on it, and  
give it a *Hypocritical Var-  
nish* are herein detected, and  
rendred incompetent for  
the Execution of that good  
Office, the old *English  
plain-dealing* best suits your  
*Lordship's Genius*, thence  
your *Lordship* has renoun-  
ced the *Mazes* of the *Court*,  
where so many *Artificial  
Steps* must be taken.

And



## *The Dedication.*

And tho' your Great  
Ancestour came Home la-  
den with Glorious Spoils,  
and ransom'd an *Admiral*  
of *France* who was his *Cap-*  
*tive*, at an *Immense Summ*  
in those Days, yet your  
*Lordship*, instead of espou-  
sing the *Fatigues*, and *Tur-*  
*moils* of the *Camp*, or with  
a covetous Ambition ven-  
turing on the *Faithless Oce-*  
*an*, or being born down  
by the *Tides* of *Popularity*,  
at Home chuseth with a  
calm Serenity to lead a *Se-*  
*date*, *Pious*, and *Philosophi-*  
*cal* Life, so much com-

A 3 mended,



## *The Dedication.*

mended, and practis'd by  
the *Great Romans*.

Your *Lordship* always  
wish'd, and voted, as your  
*Predecessours* did, that this  
*Monarchy* might flourish on  
its *Ancient Basis*, that the  
*Establish'd Church*, of which  
your *Lordship* is an *Hon-  
ourable Member*, may be  
steady in its *Principles*, te-  
nacious of its distinguish'd  
*Loyalty*, and unblemish'd in  
all its *Conduct*, that the *Ten-  
nant* might be hospitably re-  
liev'd, and well treated, as  
*Emergencies* of Seasons may  
call for *Friendly Compassion*,  
and

### *The Dedication.*

and have in all your *Stations* shew'd such a *benevolent Temper* to all *Parties* of Men, as to make 'em tolerably easie if not satisfied, this *Discourse* that addresseth for *Patronage*, is wrote so, as to work up Mens Minds to their Ancient Pitch of *Sincerity*, to put 'em in such a *State*, as *God*, and *Nature* design'd 'em, to have *Reverential Regards* for their *Supreme Head*, to testifie the *Loyalty* of their *Sentiments* to their *Lawful Monarchs* by an *unshifting Obedience*, and

### *The Dedication.*

to live with an amicable Union amongst themselves. If this may in any sort conduce to the Advantage of the World, to compose *Intestine Fars*, and to make Men approach to their *Primitive Dignity*, I think my Time well employ'd, and having given the *Original* as I found it, without *Snatches*, or *Piece-meal*, recommended by *Legal Authority*, and approv'd by the *Celebrated Fontenelle*, I hope it may contribute to help your *Lordship* to pass an Hour or Two agreeably in  
your

## *The Dedication.*

your quiet, and justly beloved Shades at Oxnead, in the Company of such a Try'd Friend, as Pomponius Atticus, was to Cicero, and then I have no more to do than to lay it at your Lordship's Feet, being

My LORD,

Your Lordship's *sincerely* Devoted,

*and very* Humble Servant,

DANIEL BRET.



The Dedication

Your quiet, and justly be-  
loved Son, as Obedient, in  
the Company of such a Friend  
as I am, and then I  
have no more to do than  
to lay it at your Lordship's  
Feet, being

Yours Lord,

Your Lordship's Son, & Devoted,  
and very Humble Servant,

DANIEL BRET

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THE  
TRANSLATOR'S  
PREFACE.

**W**Hen in traversing the Works of the Antients, I found so many bright, and illustrious Characters of Friends interspers'd, the Prospect was very pleasing, and I could not but be most agreeably entertain'd during a long Vacation, the Mortification was, to see how infinitely we fall short of Originals wrought up to such a glorious Pitch, who had only the Suggestions of downright Nature to raise 'em, and wanted the supernatural

## The Preface.

*ral Assistances which we have, to  
elevate, and push us forward, the  
Scythians erected a Pillar of  
Brass to eternize the Memory of  
such mutually endear'd Friends,  
as Orestes, and Pylades, the  
Children went thither to read Le-  
ctures, and from the great Acti-  
ons of those Two there engrav'd,  
they were season'd in Futurity to  
emulate an Imitation, and could  
sooner forget their Fathers Names  
than such an indelible Record, the  
Surprize was uncommon, to see a  
Man so very much in earnest,  
when he was innocent, as to be  
his Friend's Substitute, where  
the Case was Capital. They  
thought a Constancy of Love  
stretch'd beyond Humanity, and  
had something more exalted in  
it, and that no Disgrace amongst  
them*

## The Preface.

*them was more branded, than to seem to desert a Friend.*

*A Cunning Man secures One, but here the Aggressours of the Friend are repuls'd with equal at least, if not more Vi-  
gour, for such must be held the mutual skreening of his Friend, by the Darts receiv'd on his own Body, this made them to be called in their Language the Gods, who presided over Friendship, Κοῦραι. Lucian wittily satyrizeth the Greeks, who could make fair Representations of Friends on the Stage, but when by chance one was so unhappy as to want their Assistance, the Action stopp'd, the Ostentation of being friendly vanish'd like a Dream, and the flourishing Actours stood mute in a gaping Silence; but there  
are*



## The Preface.

*are some Noble Pairs in preceding Times that are transmitted to Posterity with Celebration, such as Hercules and Theseus by Plutarch, who were wedded to the same Studies, and Exercise, and imitated each other's Virtues. Virgil makes Nysus and Euryalus such inseparable Friends, that when the last was kill'd in the Quarrel of Æneas against Turnus, the first who had got off from the Danger, went back, and not being able to restrain the Ardency of his Love, threw himself Lifeless on his dead Friend, and was better pleas'd to expire himself, than that Friendship should.*

*But Saxo Grammaticus, the Danish Historian, gives a Memorable Instance of Asmundus,*

## The Preface.

dus, and Afuitus, where when the last was worn away by a lingering Disease, the first thought that he had not sufficiently testified his avowed Friendship, unless he were buried alive with him. Amongst the Ionians, Agathocles and Dinias had contracted such a strict Friendship, that when the last was banish'd into an Island of the Cyclades, the other put that voluntary Sentence on himself, and was asham'd to leave him till his dying Minute. I need not mention Euthydicus his jumping into a tumultuous Sea to save his Friend, that was sickly Damon of Chalcedon, this was a Token that he was very much in earnest. Some Men have had strange Friendship for particular States; Nicomedes, who  
had

## The Preface.

*had the Sovereignty of Bythi-  
nia, had such a Kindness for the  
Romans, that he was content  
to accept a Cap, which was their  
Badge of Virtue, in Token of a  
Manumission: The People of  
Cyzicum were so tenaciously  
Faithful to the same Country, that  
when Mithridates had laid long  
Siege to 'em, neither Famine,  
nor Torments could compel 'em to  
surrender.*

*So far we have had glorious  
Views, and intermediate Ages  
amongst Christians have furnish'd  
some Sterling Examples, who  
have not only come up to the  
Standard, but exceeded it, and  
yet they have been so lamentably  
few, that they have been swal-  
low'd up and eclips'd by the Po-  
pular overbareing Generality.*

*If*



## The Preface.

*If we look into the open World, there we find that even in this Life we are haunted with Ghosts, that is, departed Friends, Men upon Emergencies of Affairs, who made large Pretences to the Sacred Name of Friendship, have turn'd the most abject Deserters, and yet, as we are circumstantiated, no Law will reach 'em, which is at this time of Day a great Deficiency, and when 'twill be rectified God alone knows. Men, who in appearance have had a Stock of Excellent Principles which would have lasted 'em with Reputation a great while, have unadvisedly, and very improvidently barter'd 'em away, for such as are Mongrel, and Shifting, have prov'd Bankrupts in Honesty, and*

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can



## The Preface.

*can never have any Currency with impartial Judges: How can a Man look on the conscious Face of an Apostate Friend, but that Criminal is the first thing that he sees legible in it? What is more common than to see the Perfidious guiltily shun their Old Acquaintance, which was thought to be indissolubly cemented, to dodge, and sneak, to thread Allys, and byparallel Evasions, feloniously to steal away themselves, to avoid the Reproach which belongs to 'em; these are grating Truths but can escape no serious Observer. The subsequent Treatise, makes Discretion a necessary Ingredient in the first Choice of a Friend, but then, he who proves a Renegado from it, proclaims the Folly of his first Election. Our Sand  
does*

## The Preface.

does not run so long, that we should alter its Course so often, and turn it into improper, and too frequently unjustifiable Channels. A Life of Ambiguities, and Legerdemain is nauseous in Reflection, abominable in Practice. 'Tis a sinister Imposition on Human Society to abandon a settl'd Interest to fly into one that is desultory, and uncertain. Are we always to live in a State of Fluctuation, to change our Sides, and swim down Stream with any prevailing Iniquity? If so, there will be trembling at our Exit, and the Consequences of it are very terrible to apprehend. 'Tis a shocking Thought to be jealous of our former Confidants, to see the Companions of our Gaiety gone into such Measures that we must drop  
'em,

## The Preface.

'em, and see 'em irretrievably consign'd to such inward Scourges for deserting, as are inseparably incident to such a Defection; yet tho' we cannot personally follow 'em, we have a struggling Compassion to do 'em good. But the Case is still worse, when we leave helpless Persons, shut up within uncomfortable Walls, and out of Ignominious Cowardice, when we are embark'd, where we know we are wrong, will not relieve those we have formerly caref's'd, and commended for their Integrity, but neglecting these miserable, and forlorn Souls, row to the other Shoar, where there are so many Quick-sands to destroy us, and we have so much more Wages of Unrighteousness to help 'em.

T O



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TO  
MADAM,  
The Marchioness of  
LAMBERT.

MADAM,

**T**IS not without some Diffidence that I venture to lay this Tract at your Feet, the Pains which you have ever taken to conceal from the World those Qualities which most embellish it, have for a long time discourag'd my Attempt; I have frequently reflected with my self, that, he that will touch on this Subject, must with an unusual Penetration have a Regard to the Taste of his Friends, besides, I remember that you have often declar'd

C your

## *The Epistle Dedicatory.*

your Opinion, that Fame was not calculated for Ladies, but that their Characters were the highest, whose Merit was the least conspicuous, in short, I am not insensible, that to represent a Lady diving into Books, and improving the Beauties of her Mind, does but expose her to the Envy of an Inhospitable Age, but weightier Reasons turn the Scale with me, Modesty only imposeth Silence on its strictest Votaries, but lays not equal Ties on its Admirers; the more eagerly you fly from the Observation of the Publick, the more intent we ought to be to pursue you into your Retirement, those Women who affect to be thought Learned, and who on all Occasions make a vain Ostentation of their Knowledge, who neglecting the Virtues of their Station, run constantly in quest of such as will not bear that Test, are not only liable to the Lashes of the Satyrists, but deserve 'em. But then is it possible sufficiently to exalt the Honour of those Ladies, who being faithful to their Obligations, pitch on those Studies which

## *The Epistle Dedicatory.*

which fortifie and compleat their Reason, abandoning those mean Satisfaction, which weaken and destroy it?

I cannot therefore, Madam, decline owning publicly the just Title which you have to this Undertaking of mine, since I am indebted to you for the principal Idea's which are in it, to do you Justice I must confess that I have found as much Philosophical Entertainment in your Conversation, as in the best Books you have extracted out of 'em the most judicious, and the finest Thoughts, and what you have intermix'd of your own, has neither diminish'd the Agreeableness, nor the Strength of 'em, to hear you Discourse amidst a few of your select Friends, to whom you will indulge a greater Latitude of your Wit, the Audience will presently be convinc'd that you have digested the most valuable Learning of the Antients, I do not therefore only communicate the Character which others give you, but what has been often confirm'd by my own Experience, I leave it to others to dilate on



## *The Epistle Dedicatory.*

the Advantages of your Fortune, which has not Power eno' to dazzle my Eyes, which are only levell'd to look into the Accomplishments of your Mind; I reserve my Admiration for a Lady, whose Wit can fathom the most solid Reasonings, and does not contemn the most superficial, whose Sound Judgment makes no other use of trifling Remarks, than to kindle your Esteem the more for those which are truly important, I look on you as a Person, who does not make an Inspection into the blind Sides of Authours to expose 'em, but to discover what is of Consideration in 'em, and to set it in the best Light, who reckon your self best pleas'd, and that the greatest of your Wealth, when you are able to do some Offices of Humanity, and would despise the Blessing of your Fortune, if it did not furnish you with Power, and Opportunity to do good to others, this, Madam, is your distinguishing Character, and draws the Veneration of all those who have the Honour to know you, why may not I be permitted,



## *The Epistle Dedicatory.*

mitted, (without making a Breach in that Friendship which you vouchsafe to some particular Friends) to bless the World with that which you only write to gratifie your own Genius what a complicated Description might I present at once of the Sprightliness of your Wit, and the Generosity of your Soul? How can a Man's Imagination be confin'd, when he thinks of such a Lady, who without any Prospect of Glory can so satisfactorily conduct her Life? But I have no more to do, than to give you the most demonstrative Evidences of the sincere Regards, and the inviolable Respect with which I am,

M A D A M,

*Your most Humble and*

*Obedient Servant,*

De Sacy.



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THE  
AUTHOUR'S  
PREFACE.

**T**HERE is nothing more profitable to Men than Morality, that singly teacheth them what they ought only to learn, that is to become better, and more happy, the Advantage of Books on this Subject, whetted Men at first with Eagerness to look for them, that Impatience quickly swell'd their Number prodigiously, and their Multitude by a natural Consequence has almost entirely pall'd the Relish of 'em, hence it happens, that the Generality of the World being cloy'd to find more Books of this sort, than Examples, call those Pedants, who season their Discourses



## The Preface.

*ses with Morality, and Vulgar, and Superficial Writers, who encumber their Works with it, why does this Author (say they) concern himself in furnishing Lessons of Wisdom, which have nothing new in 'em but the Turn, and the Language? Is he wiser, or has he a greater Reach than the Old Philosophers? What can he tell us that Cicero, Seneca, and Plutarch did not tell us before in a Stile more manly and agreeable? 'Twould indeed be a rash Attempt to pretend to cope with such Great Men, but yet it may be construed a reasonable Design to gather now and then some of the Notions scattered in their large Volumes, and to propound 'em to the Consideration of those, who either know nothing of the Productions of those illustrious Antients, or that have had a very slender Acquaintance with 'em, this seems more important, on Friendship, than any other Subject, it can never be too much understood, the more I look into the Nature of it, the more I am convinc'd that the Blessings of it do not less contribute to the Establishment, and Tranquility of the Publick*

## The Preface.

Publick than to the particular Happiness of Friends; there is some Reason to be jealous that if Mens Affections are turn'd out of the Channel of the Common Good, the Civil Society, where they live, will be embarras'd, but on the contrary, if their Tendency be to add that Cement, nothing so much settles the Repose of any Country. Virtue alone has the Privilege of forming the Tyes of Friendship, as I hope to prove, 'tis one of the principal Obligations of a virtuous Man to have Regards more than ordinary to that Quarter of the World where he drew his first Breath, 'tis then plain that the more Friends there are in a State, the more good Men there will be in it, and consequently more Members will be ready to sacrifice every thing for its Interest, and Glory.

This is exactly what has invited me \* Aristotle  
to treat of this Matter, I am not insen- in the 7th  
sible that many Philosophers \* have dis- Book of  
cours'd on the same Theme, but Cicero his Ethics,  
seems to be the only Man who has Plutarch  
wrought it up designedly to a noble Pitch, in several  
indeed he abounds with Maxims, which of his Pic-  
Lucian in  
his Dia-  
ought logues.

## The Preface.

ought never to be forgotten, this powerful Genius comes near nothing which he does not brighten, he toucheth every thing so as it receives its utmost Embellishment, whatsoever is come from his Pen, carries a Character of the Force, and Sublimity which is peculiar to him, yet it must be agreed, that he has not exhausted the Subject, I do not go so far in examining what he has said on this Head, whether it has the same Method, the same Solidity, the same Beauty, which are so charming in his other Works, being satisfy'd with admiring him, I leave this Enquiry to those who fancy that they have Penetration, Taste, and Knowledge eno' for such Critical Decisions, I will not offer to pronounce Judgment on such great Masters, I think myself too fortunate, if I can understand 'em so well, as to imitate 'em, be it then designedly, or unskilfully, I have interwoven some Thoughts of the Antients, and be it from a Complication of theirs, and mine, that this little System of Friendship is framed, I shall venture to launch it into the World, I might suspect



## The Preface.

pect that I might reap some Discredit by it, if my Subject and my good Intention did not set me right again, I do not make a Push for Glory by it, for what Glory can it be to write and think no out of the Road things? But I wish that some Persons may be Gainers by it, who to cultivate True Friendship, only want to have it set in a true Light, after having laid before you the Reasons which induc'd me to fall on this Subject, it would be natural to speak of the Method I propound to follow in the Execution of my Design, but as I do it in the Body of the Work, I may the more excuseably omit it here. I shall only acquaint you that I divide it into three Books, in the first I speak of the Nature of Friendship, of the necessary Qualifications of Friends, of the Precautions which must be used in the Choice of 'em, the second, contains the Duties of Friendship, their just Bounds, and their Subserviency to the Tyes of Nature, the last, respects the Breaches of Amity, the Means to prevent 'em, what must be done when there is no avoiding of 'em, and how surviving  
Friends

## The Preface.

Friends are to acquit themselves to those who are deceas'd. I do not doubt but that there will be many, amongst those into whose Hands this Book shall fall, who will be of Opinion that by striving to describe an exact Friendship, I have made but a whimsical Representation of it, they will be apt to put another Title to it, and call it the Idea of a Friend which is not to be found, they will say that there only want for these Advices, Men who can practice 'em, others, who have a more favourable Opinion of Mankind, and by the Testimony of their own Sentiments believe that there are some Remains of Virtue, and Fidelity in the World, may well lay it to my Charge, that sometimes I am too indulgent, to the first sort I shall reply, that I recommend nothing which every one cannot easily discover to be founded in his own Mind, nothing but what we are pleas'd to find in another, nothing, for which the past Ages, and perhaps our own, do not afford us Examples. Since this is the Case, I do not strain  
Men

## The Preface.

Men to impossible Performances, when I perswade 'em to regulate their Conduct, by Principles which are imprinted in their Souls, and to be fond of that in themselves, which they love in others, in short, that they may resemble such, as their Reason prompts 'em to admire. Besides, if it should be true, that we cannot establish amongst Friends, a Friendship as perfect as that I make the Draught of, may it not well be interpreted some Service to engage Men to make some Efforts to match it? When the Philosophers denounc'd War against the Passions, when one was for absolutely taking 'em away, another for keeping 'em in Subjection, if they did not get every thing which they seem'd to promise themselves, they did succeed a great way, by encouraging to Fight with, and teaching to Conquer such dangerous Enemies, if they did not instate Virtue in a peaceable Possession of Reigning, they did at least add Vigour to it, when they enfeebled Vice, if I should miscarry in my Design of  
making



## The Preface.

*making Compleat Friends, will it not be worth some Acknowledgment to have attack'd False Ones, and perhaps to have inspir'd some new Ardour into Sincere Ones? As for those who shall imagine, that I descend sometimes from that high Step of Perfection, whither I would have been willing to exalt my Notion of Friendship, I will beseech them to consider, that in this, I have followed the Opinion of one of the wisest Lawgivers of Antiquity, he chose rather by mild Laws to have but a small Number of Men to correct to Amendment, than by too severe Laws to have a Multitude to Punish, without any Reformation of the Offendours: Extravagant Rules often justify a Relaxation of 'em, when those who are to be Reclaimed by 'em are numerous, and despise 'em; moderate Maxims need no Abatement, when so many joyn their Approbation to 'em, the one are neglected without Remorse, but they dare not without Shame avoid the Observation of the other. Lastly, I am not so vain to*  
think

Solon.

## The Preface.

*think that nothing has escap'd me  
which could be said on this Subject,  
'tis so copious, that 'tis scarce possible  
to take it all in, it would be a great  
deal to touch only the principal Re-  
flections which can fall under that  
Head.*

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*The*

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## *The Approbation.*

**I** Have read, by Order  
of my Lord Chancellor,  
this annex'd Copy,  
and I believe that the Mo-  
rality it contains, and the  
Way by which it is set  
off, will make the Impres-  
sion very useful, and agree-  
able to the World. Li-  
cenc'd at *Paris* November  
the 29th, 1702.

*Fontanelle.*

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A  
DISCOURSE  
OF  
Friendship.

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BOOK I.

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EVERY Body boasts of Friendship, but few know it; scarce any one does the Duties of it; he who commends it, thereby honours himself; he who knows it, finds in it his Condemnation; he who fulfils the Obligations it requires, puts a Yoke on himself, which may often incommode him.

D The

## *A Discourse of Friendship.*

The Praises which are constantly given it, and the Respects it receives from the most Barbarous Nations, are irreproachable Testimonies of its Excellence; but the more Excellent Friendship is, 'tis so much the more necessary that it be well understood; 'tis from such Measures onely, that from a Barren Admiration of it Men may be led to the Possession and Use of so Precious a Jewel. I know that 'tis not always accepted as a good Office to disabuse Men of their Mistakes; On the one Side, Those who being in the middle of a Throng of Friends, with which they are besieged, and shall be ever looking out sharp to search for one, and cannot meet with him, will fall foul on me as an Enemy who have robb'd 'em of 'em all: On the other Side, Those sly Impostors, whose Artifices I shall detect, all those who shall discover that a Shadow of Friendship, which stood them in so much Stead heretofore, will draw upon them nothing but Contempt, and Aversion, will never forgive me for it. Far from being  
alarm'd

## *A Discourse of Friendship.*

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*alarm'd* at this Danger, I should have the *utmost* Satisfaction, if I could be assur'd that I should deserve their Resentment by undeceiving some, and impeaching the Credit of others. But I do not flatter my self with so much Success, because the Credulous, if they are but Rich and Prosperous, can so easily purchase false Friends, that they will not in order to acquire true ones, give themselves the Trouble to look for them, or make 'em; and indeed who knows if they are acquainted with their Just Character, whether they would have 'em procur'd for 'em, or bestow any Pains to find 'em out? And all such who under the Masque of Friends prophane the very Name, will undervalue all my Reflections, and lay the Stress of their Apology on their own Self-Love, which is but too powerful an Advocate to serve 'em. 'Tis certain that some into whose Hands this Book may fall, will find a Way to discover such a Man, as after he has well weigh'd who they are whom he values, or who they are who esteem him, will have Courage enough to



*A Discourse of Friendship.*

own, that his Admirers make their Court to his Estate and Dignity, and that *He Himself* is bias'd to pitch upon such a Friend, where his Interest or his Pleasure invite him; and that Merit and Virtue are not the only engaging Cement which unite 'em: And yet it is true, that Amity is nothing else but a perfect Union of Hearts, form'd at first by Desert and Goodness, and confirm'd by a Resemblance of Manners; every other Band makes but a Mercenary Society, and is unworthy of so Sacred a Name. 'Tis therefore a very gross Error, yet very common, to confound Friendship with that kind of Ordinary Entercourse, which Alliances, Employments, Business, and the Conveniencies of Life, beget amongst Men: This Exchange of Visits, of Complements, of Concernments for one another, of good Offices, is no more like Sincere Friendship, than an open Prostitution can be compar'd with an Honourable Marriage; 'tis not that I offer to condemn that sort of mutual Correspondence which the  
Good

## *A Discourse of Friendship.*

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Good of Humane Society has introduced, and which Civility has so much improv'd, I only blame the Extravagance of it; I wish that the Abuse of it had not been carried so far; and that by Language, and other outward Demonstrations, a Man might distinguish bare Gentleness from a tender Friendship; why then should People run so passionately on every frivolous Occasion after Persons which they often care very little for, and perhaps despise, but certainly do not love? Why, if one of their Relations be dead, whom we knew nothing of, whose Life was a Burthen to 'em, or who by dying remov'd an Obstacle to the Designs which we had for other Persons, should we protest that we are extreamly concern'd for a Grief which they generally are Strangers to, and which we never feel our selves? Why, if an Estate drop to 'em, or they are dubb'd with an Honour which sometimes we envy them for, should we swear to 'em that we are *overjoyed* that they have got it? Why, to shut up all, should we stifle with

*A Discourse of Friendship.*

our Embraces and Caresses those whom we are ready to curse in our Expressions, and against whom the next Moment we let loose the blackest Revilings? If we urge that these Appearances and Words signifie all that they seem to say, then our Conduct is meer Treachery; and if we neither give nor receive 'em for what they mean, it is a Piece of Childishness to strive with Earnestness, and to speak with Emulation, Words void of Sense; to outvy one another in making wry Faces, without any Thought at the bottom, is the most ridiculous of all Buffoonries; 'tis to entertain a Man's self with a Conversation of Sounds and Scaramouches; so that to desire to be believed, or to believe others in such Cases, is a Disgrace, or an Impertinence; it can be look'd on only as an Attempt to make Cullies, or to be 'em. It would be Impudence, (I must confess) and perhaps an Inhumanity, not to converse with Men, if it were only to communicate our Thoughts, as the Stock of their Nature yeilds a Hundred Vices for One Virtue; a Sincerity



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rity that is too nice, and which nothing can oppose, will necessarily degenerate into a continual Satyr, and quickly into Reproaches and Invectives; and then Malice it self, which never fails to interpose, will compleat the Ruin of All. These Truths almost ever disagreeable, which they are to vent with Fierceness one against the other, will irritate the Choler of the sweetest Tempers at last; then follow nothing but Dissentions, and the whole Society is blown up into a Disorder, which is never to be set right; 'tis therefore with a great deal of Reason that the Laws of Civility have encourag'd this wise Dissimulation, which obligeth us to be silent where we have no Right to reprehend, and to suffer that in others which others must endure in us, when it comes to their Turn. Let us leave, by my Consent, to those whose Business it is, the Vigilance to tell us our Faults. Truth must have a great many prudential Considerations mix'd with it, if we would have it stand fair with Friendship; what must we then join with it if we would have it palatable

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ble to those who are but lukewarm in their Affections? Must there not therefore some softning Measures be taken? May not a Man forbear to say all that he thinks, without permitting himself never to say that which he does not think? We sacrifice enough to Complaisance, if we are not always strictly sincere; but that should never usurp so much Privilege as to make us false; let us  
 ✕ conceal (to humour it) sometimes our Disgust, but in its room never let us substitute our Admiration; we must not shew our Coldness, neither must we recommend by any lively Approbation; we may disguise our Displeasure, but by no Means betray our Transport and Extasie on the Occasion. *Lastly*, Let us not disapprove that which shocks us, but never let us praise that which offends us. Such are the Bounds of Civility and Politeness, those of Friendship are much straiter; one may be easie of Access to all, but he ought not to be solicitous but for the Company of a very few, that is to say, his Friends; tho' I confine the Extent of Friendship

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ship to a very little Number, yet I foresee I must Encounter great Objections: There are several Philosophers, who having made Friendship their Study, have averr'd, that it could not subsist but betwixt Two Persons, and that *more* would destroy it; they give out that the Essence of Friendship consists in so perfect an Union between Two Friends, that it makes but One, so that according to them they are Two Bodies, animated by One Soul. By this Principle they conclude, that if Nature has already annexed to this Union of the Two Persons, Impediments that are not to be got over, then we must fly to Romantick Schemes and Impossibilities from the Minute we imagine that it can admit more; a Man has already too much upon his Hands to agree with himself; he hurries suddenly from an immoderate Joy to an excessive Grief; he contemns that at Night, which he follow'd in the Morning with Impatience. What Difficulty has not Wisdom to go thro' before it can prevail to fix him, or make him less inconstant? What Lengths



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Lengths must it go farther to bring him to an absolute Agreement with another? There is the utmost Line where it must stop; if it offers at advancing on, it will necessarily become erroneous. The Union of Two Persons is the Master-piece of Nature, of Reason, and of Fortune, which all concur to produce; A more extensive Union is a Fiction; true Friendship allows but of One Will amongst Friends; 'tis not possible to hold Four or Five Persons in the same State; the Interests; the Passions, the Maggots of Men, have Springs too different to move with so equal a Pace to the same End; so that when different Motives draw Friends to opposite Quarters, well may the Knot which held them together break; the same Inconveniencies (it must be granted) are to be met with in the Union of Two Friends; the Trouble which there is to shun these Rocks is also that which makes Friendship so rare; after all, it may happen that Fortune and Discretion may miraculously save Two Persons in spite of these Shelves; but the Path is too strait to believe that

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that either Foresight or Fortune, can conduct Four or Five Persons to march in Front in it; as plausible as these Reasons may seem, upon sounding there is no great Matter in 'em; I do not disagree that that Friendship is the best founded, and less liable to the Accidents which are inseparable from Humane Life, which is betwixt Two Friends, than that which reacheth to a greater Number; but yet I cannot hold it impossible to extend it to more; in truth, it is to be feared that a Heart divided amidst so many different Obligations will not acquit it self well of any. Men are so weak, and cramp'd in their Faculties as they are, have but a stinted Proportion of Sentiments; and they who scatter them amongst too great a Variety of Objects, may easily go beyond it; as also those who apply themselves but to One, may not do every thing that is requisite to that One. Let Experience be consulted, whose Testimony in these Cases outdoes the most subtle Reasonings; That tells us, That a Mother loves Five or Six Children at a time; that the same Tenderness  
which

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which fills her with Care to bring them up, does not hinder her from doing all that lyes in her Power to preserve her Aged Father ; the Joy which she has to see the one grow strong, and thrive, does not render her insensible of the Grief she has to see the other grow weaker and weaker, and die. Tho' the very Being of Friendship consists in the uniting of the Wills, yet it is not impossible to join more of 'em than Two together ; 'tis enough to find for 'em a common Centre, whither all their Motions may tend alike, and where they may meet, and be undistinguishable. This common Centre is Virtue, where Friends go by different Roads ; as they only consult her in all their Undertakings, as none of 'em disobey what she has prescrib'd, one may pronounce very rightly of 'em, as they are animated, excited, and led on singly by her, they have but One Soul, which is the only Principle of their Affections and Desires. 'Tis at the Voice of this Sovereign that all Whimsies and Irregularities of Humour disappear, which so often render



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der One Man contrary to himself, Virtue once understood by Friends, all obey her, all run where her Orders call for 'em. If States and Families can assemble so many Men together to form Bodies of 'em, who are prompted with One Resolution to engage together for the same end, if Reason alone can have an Influence on People who meet by Chance, and often have no Stomach to one another, what Prevalence may not Reason, supported by a Virtuous Endearment, have over those who made Choice of it themselves for the Love they bare it? Perhaps it will be said,  That on my Principles all Honest Men are Friends, because Virtue is the Spring that moves 'em all; the Consequence may be exact in relation to Esteem; for if all good Men were acquainted with one another, they would value one another, and undoubtedly where the Knowledge is mutual, the Esteem is the same; but tho' Esteem is so much the Groundwork of Friendship, that it cannot subsist without it, yet it is also true, that

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that bare Esteem will not beget Friendship. Esteem is a Judgment which the Mind makes of Merit, which it is sensible of; Friendship is an Inclination of the Heart towards an Object which the Mind recommends to her as worthy of Esteem, and which the Heart it self finds a great Satisfaction in. 'Tis not therefore enough to become one's Friend, to have an Esteem for him, tho' this Esteem should grow up to Admiration; If you are not yet pre-engag'd in his Favour by some Secret Charm, which ariseth from his Air, his Deportment, and his whole Character, by some *taking* Thing which it is more easie to feel than to express, you shall admire a Man as long as you live, but yet you will never make him your Friend; a Man's Manners and his Wit will flush him into a good Opinion, but his Way and his Humour push People on to adhere to him. In a Word, Friendship cannot be without Esteem, but Esteem may be without Friendship; when I maintain that a Man may have many Friends at the same Time,

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Time, I do not pretend to censure them who deny it; I only desire this of 'em, that they tolerate a less perfect State of Things; I must do 'em that Justice, that I must confess that they have a more Noble Notion of Friendship than I have; that which I propound is certainly the most solid, the most active, and the strongest; but I only beg their Favour. that they would make Allowance for Humane Infirmary; I wish that whilst Men look upon Friendship as one of the sweetest Blessings we enjoy, that they did not limit the Use of it to such a Degree, as to render it almost unserviceable to us; there are so many odd Rubs of Life which part us from our Friends, or that strip us of 'em; there is so much Expence of Time before we can please our selves in 'em, that to reduce a Man to a single one, is to run a Risque most commonly to have none at all; the Singleness of a Friend is the most admirable Step of Perfection, Purest and Finest to be set forth in Books; but the Plurality of Friends suits Practice



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Once better, is more profitable, and more commodious for Correspondence in the World; if our Friends ought to set Lights before us, to correct our Excursions, to promote our Exploits, to soften our Hardships, to advance our Satisfactions, to keep us even in Prosperity, to buoy us up in Adversity, is it not clear then that we receive these different Helps more abundantly, and to more purpose, from many, than from a Private Hand, who probably may have more Passion to serve us, but less Penetration and Power? Let it not be argued from hence that I prescribe Friendship as it squares with Interest, for Interest must not be the Ground of it, but it may be the Fruit. Friendship was intended as a Prop to support Virtue; and 'tis to presume too far on the Weakness of Humane Nature, and to treat it coarsely, to afford it but an Individual Supporter; let us run over the most Illustrious Ages of Antiquity, we shall find that the Great Men, who were the Ornament of 'em, did not confine themselves to a particular Friend;

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Friend ; *Socrates* and *Plato* had many ; the Friendship of *Scipio Africanus*, and *Laelius*, is Famous to this Day, but we are not ignorant that it comprehended many more, who were Friends to 'em both ; their very Names are transmitted down to us, we know that in this List were *Quintus Scipio*, *Philus*, *Rupilius*, *Mummius*, *Terentius*, and *Lucillus* ; no doubt *Cicero*, and *Pliny* the Younger had many, whose Memories they have eterniz'd in their Works. *Cato*, as severe as he was, had more than One Friend ; if he lov'd dearly his Brother *Cepio*, he had a great Kindness for his Nephew *Brutus*, and he was no less fond of *Cicero*, *Hortensius*, *Luculus*, and *Munatius Plancus* ; to sum up all, That Great Genius *Lucian*, who to lay before us perfect Models of Friendship, has introduced in One of his witty Dialogues a *Greek*, and a *Scythian*, one pretending to convince the other that Friendship is nowhere so well discover'd and admir'd as in his Country ; by which he clearly gives us to understand, that these

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Two Nations do not necessarily determine it to be shut up betwixt Two Persons; for the *Scythian*, and the *Grecian*, give each of 'em an Instance of Three Men, who were singular Friends; and tho' the Friendship was so divided, yet it was not less Touching, less Quick, or less Forcible; so that 'tis not to be thought that a Man should indulge himself any great Number of Friends, tho' it is difficult to settle how many, the *Scythians* did stint 'em to Three, but after all, the only Rule, which seems infallible, is, that the least Number is the safest, if he that has but One Friend may sometimes be lurch'd when he stands in need of him, then he who has too many, may well reckon that he who has none, no Man is willing to be deceived, but less in a Friend than in any thing, as Friendship is One of the most precious Blessings; and therefore 'tis scarce to be exchang'd for one that exceeds it in Value, we cannot get an Equivalent for it; so that as he who multiplies his Friends is capable of affording to each of  
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'em but a very little Share of his Endearment, his Application, and his Cares, so he has no Reason to expect more from 'em than he gives. The Proportion is equal, those who love but coldly, will have but cold Returns, undoubtedly Affections so scatter'd have but little Vigour, and those they take back are paid in the same Coin; a Man will not trust himself in the Hands of the Careless; or if he does, he is as careless as they; this Sort of slight and languishing Affection may produce a Politick and a Decent Union; Generosity also, and sometimes Vanity, may put an Air of Friendship upon it, but when it comes to the Proof, it will never be found Standard Friendship: A wise Man, whose House *Socrates* seemed too little for him, when his Neighbours told him so, reply'd, *Would to God I could fill it with true Friends*. May it not fairly be interpreted, that it was the utmost of his Ambition not to abound in 'em? Indeed, besides the Reasons that I have offer'd, the Trouble that we

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meet with to chuse 'em, is enough to exclude a Multitude, there are such Odds against coming off well in that Choice, one Runs such Hazards to be deceived in it, there must be so strict a Scrutiny, and so many Trials made before we can be on a sure Ground, that the Course of a long Life can scarce make above Three or Four Elections of this Kind; whence it is, that there are so many Friendships suddenly contracted, which look more like Friendships renewed after a long Separation, than such as are advisedly begun, whence is it I put the Question, why these Friendships which at first were so Zealous, and Taking, last such a little while? 'Tis because they begun too soon, to Meet, to be Pleas'd, to Love, to Own it, to enter into Friendship, are commonly but the same thing; Men devote themselves to each other without Reserve, and swear an Inviolable Passion, and after that they come to weigh maturely, and to see farther, then they grow discontented, and out of Humour; that Repugnancy, which by more Expe-

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Experience is detected in the Mind of a Friend, that Jarring in Disposition, those Defects in Principles, and in Soundness at the Bottom, did not spring up since the first Engagement of Affections, they were in his Heart before, and perhaps too he had not been cautious enough to hide 'em in the innermost Recesses of his Soul, but it is not strange then, that they who have not been wary enough to look for 'em beforehand, never found 'em out, 'tis before a Man receives Money, that he must see whether it be good ; for to try whether it be Standard afterward, is to try it at his own Charges, we do not shew our selves fair Play, we lay that to the Charge which we fancy is come suddenly into the Qualities of our Friends, or sometimes to our own Inconstancy, which is in Truth the Natural Effect of our own Imprudence ; we believe that they are nothing like the Persons that they were when we began first to respect 'em ; we deceive our selves, and our first Error inevitably leads us to a second, when



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we so inconsiderately began an Acquaintance, we admir'd in them that which they had not; but when we throw 'em off, we despise those Accomplishments which they had, as well as those which they have now.

Would you then get a Set of Friends, which you may keep a long time? Be a long time in getting of 'em, do not confound the Gibberish of the World with the Language of the Heart, distinguish betwixt the outward Behaviour, and the Depth of a Man's Character, put a Difference betwixt what will please you sometimes, and what ought to please you always, some secret Charm may make the first Impression, but let it not precipitate you; one may Rally with the Wits, go into the Field with Sportsmen, Droll with the Merry, Reason with the Learned, all these may be proper in some Stages of our Lives, but do not tie your self up so strictly as to leave no room for a Retreat, but where you are certain that you have a Man of Honour, and Stanch Judgment to depend on. A Vicious, or a Blockish

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Blockish Person, is neither fit to be a Friend, nor worthy of it, what Stress can we lay on 'em? The Corruption of their Minds, or the Shallowness of their Sense, will make 'em waver, or fall at every Step, what can one doat on in such People? We must guard our selves immediately against one, and 'tis to make the best of a bad Market, to endure the other; if you expect in Friendship chiefly Security and Agreeableness of Conversation, 'tis plain that you look for it in a wrong Place amongst such; for the first is out of the Way when you want him, and the other does you Mischief when he has a mind to serve you, but yet I make a great Difference betwixt 'em; for Persons of the meanest Parts are not wholly incapable of the Ties of Friendship, tho' in good Earnest 'tis no easie Matter to bring 'em up to a right Sense of the Nicety of it, yet as Friendship consists more in the Goodness of Manners, and in Affection, than in an Extensive Knowledge and Comprehension of Things, 'tis undeniable, that

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Persons of mean Abilities may have good Lives ; and being sensibly mov'd, may prove good Friends, the best Way for such is to suit themselves ; for if they take that Precaution, their Friendships will be also as well establish'd and durable, and often less troublesome than those that are contracted with those who think, and speak better than they ; so then, when I exclude Persons of a scanty Understanding, I do not put an Absolute Exclusion upon 'em, I only mean by it, that Friendship not being a blind Inclination, but a discerning Faculty ; no reasonable Person ought to pitch upon a Blockhead, tho' setting aside that, he may be a very honest Man. I must not judge the same of the Vicious and Infamous, I understand by Vicious, a Person infected with some one of those Vices, which break in upon the Principles of Honour and Justice, and not a Person subject to Infirmities ; which as blameable as they are, are yet borne with by the best of Men. The Interest which they have had, which they have, or which



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which they suspect they may have, not to believe that such Weaknesses sap the Principles of Virtue has made 'em concur to look on such Disorders, rather as the Slips of Humane Frailty, than as the Vices of the Person, and this Error becoming almost general, seems to have some Colour of being in the right, I advance this as a Philosopher to the Universal World, not as a Christian; who am very sensible that the Opinion of Men cannot prescribe against the Unchangeable Laws of God. I affirm therefore that a Vicious or a Wicked Person, (which I believe to be both the same) cannot be a proper Foundation for Friendship; I go farther, I am of Opinion that Friendship cannot subsist amongst the Profligate, if to prove this I should say no more, than that there is no Friendship without Virtue, it would presently be answer'd me, That I suppose that which we are in Dispute about, I must shew therefore from the very Nature of it, and from the Judgment that all Nations make of it, that  
Virtue

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Virtue must accompany it. People the most refin'd, such as the *Greeks* and the *Romans*, were of this Mind, That Friendship is a Thought which ariseth from the Esteem which we entertain of one, and which is Riveted by a Resemblance of Manners, but it by Friendship a Man intends a natural Desire, or a Blind Inclination, which determines us to a Person, when we do not know wherefore, or a Correspondence, which barely stands on the Foot of Interest, then we cannot deny, but that wicked Men may be held as Friends, since that Suggestion has certainly an Influence upon them, and who are Govern'd by no Law but Interest ; so that there is no disputing with such as go upon those Principles, we will agree that Abandon'd Men may be Let into Friendship in such a Wild Sense, but let Men be Advertiz'd, that when I speak of Friendship, I do not mean by it a stupid Inclination, push'd on by Nature, without consulting Reason, nor such an Acquaintance, as springs from Interest, without listening to Honour, to go on at this Rate,

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is only to clasp with Words, which is not a Management serious enough for the Subject I discourse of, for the Friendship I solely aim at, is that which Men of the fairest Reputation have ever commended, as the most valuable Treasure that could be possess'd, 'tis manifest that they never design'd to bestow any fulsome Panegyrick, on an Alliance that derives its Original from Onely Inclination, and Sordid Interest, it was never thought adviseable even amongst People the least civiliz'd, to excite Men to follow their Appetites, and to run where Inrereest calls 'em; but instead of that, the end of most of the best Laws is to restrain the Excursions of both, and to obviate the Ills they are the Occasion of, all wise Men declare War against 'em, and make it their Business to oppose 'em; yet Friendship has been in singular Veneration in the most Barbarous Countries, the *Scythians* erected Altars to it, that fierce Nation, amongst whom the Scimitar was the greatest Deity, did notwithstanding invoke Friendship, with whom nothing was more Sacred, nor whose Rights



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Rights were more Inviolable, they taught their Children that it was answerable to all Riches, and contain'd every Virtue; they eterniz'd the Memory of their Illustrious Friends; and their Hatred was implacable to their Enemies, and Strangers, yet they built Temples to *Orestes* and *Pylades*, and Deified 'em. From hence 'tis apparent, that Friendship has been look'd on everywhere as a thing infinitely valuable; and this being granted, it will follow, that it never fell under their Consideration as an Engagement entred into by stupid Instinct, which confounds us with the vilest Creatures, nor carried on out of Mercenary Interest, which degrades us amongst the worst of Men; so that the Essence of Friendship, and all its Merit, absolutely consisting in the Choice of a Friend, and in a Thought, which the only Delight to Love begets; it will necessarily ensue, that blind Inclination, which does not admit of this Choice, and the Prospect of a Private Interest, which overthrows that Sentiment, can never be reconciled

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concil'd with Friendship, for that which particularly constitutes Friendship, which distinguisheth it from all other Contracts which Men can make, is the Knowledge of the Subject, and the Want of Bias that brings us to it: 'Tis to no Purpose to give a great Estate to a Man, if a Man that is the Donor is a Stranger to him, and his Wants, and knows nothing of the Deserts of him who receives it, some will censure him for his Weakness; and if he comes off at the easiest Rate, he will be tax'd for his Prodigality; 'tis Trifling, to load with Presents a Person who hath done you very considerable Service, or from whom you expect to be aggrandiz'd in the World; for either you will be thought a just Man, who knows how to pay his Debts, or a reaching Politician, and a subtle Miser, who sows a little, in Expectation to reap a great deal. To deserve the Name of Liberal, a Man must place his Favour on a worthy Person, to whom you do not owe your Gift, or from whom you do not hope for more than you Bestow, all other Methods  
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of Distribution will never entitle you to Liberality ; 'tis the same thing in Friendship, to challenge justly the Name of a Friend, a Man must have a Clear-sighted, and a Disinterested Affection ; for to love any other Way, is to love without being properly a Friend ; so I yield that there may be a Combination amongst disorderly Men, and we have but too many Instances of it, but then that Confederacy is knit only by the Interest that they have to be true to one another, and to defend themselves reciprocally, but it must by no means be honour'd with the Title of Friendship ; Friendship ought to be both invariable, and inviolable, as it has Principles that alter no more than the Virtue does on which it depends, what Steadiness can be rely'd on in wicked Men ? What is more uncertain than Interest, which is the bottom of that Union ? Times, the Junctures of Affairs, the Disposition of Minds, the State of Things, have sometimes so swift a Revolution, that that which was for our Purpose Yesterday, is Fatal



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tal this Day. Hence it happens that the very same Person, to whom some have been so devoted One Day, that that would defend him at the Peril of their Lives, they have sacrific'd him the next Day for a very slender Advantage, let 'em appear either Faithful, or Perfidious, Sincere, or Cheats; as ready to accuse, as to applaud; to attack you, as to defend you; to drive you on a Precipice, as to give you a helping Hand for Security; their Soul exerts it self no otherwise than agrees with their Occasions; they regard nothing but their private Gain. What can be gather'd from a Set of such Principles? One can call the uniting of the Profligate only a Conspiracy, and such a Society disgraceful and unhappy, which can only inspire Honour, and in a Word, all other Unions that do not commence on the Foot of Esteem, and have no Relation to Virtue, can be accounted only frivolous Connexions, which are purchased, and therefore can challenge nothing justly but Disdain; for which Reason I cannot give the  
Title

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Title of Friends to such, as Play, Employments, and Dangers, bring together, and still much more rationally must it be refus'd to those who are drawn by the Baits of Honour, and Riches; the first may be treated as Useful and Agreeable Acquaintance, but the other only as Mean, Slavish Sycophants. This being well consider'd, I think 'tis needless to descend to the particular Qualifications that are requisite in the Choice of Friends; nothing more is to be observ'd on that Head, than that our Scrutiny cannot be too exact, before we settle our Confidants, and that Persons of Virtuous Endowments will be only the most reputable on that Score, all the rest depends on the Conformity of Manners; on having the same Taste of Things: On that secret Charm which interposeth, and is inexpressible, and on the Facility which some have more than others to slide into our Souls; perhaps others will make Likeness of Humour an Ingredient; for my Part I do not hold it indispensably necessary; I confess that  
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it may often scatter more Gaiety, and Smoothness in Correspondence, but it does not make it more Constant, or Surer, which is the main Point, neither am I convinc'd, but that such a compleat Evenness of Humour may sometimes more Impair than Promote the Satisfactions of Friendship, if Two Friends are equally Melancholy, who shall put them out of their Dumps? If they have both too much Fire, who shall Allay it? If they love to Contradict one another, who shall set 'em at Rights? Do not sometimes different Humours make their Friendship sit the easier upon 'em? Choler mix'd with Choler, will put all in a Flame; blend a little Phlegm, and the Heat will be very natural; put Melancholy to Melancholy, and it will degenerate into Gloomy Sadness; one Frolicksome Disposition added to another, squints at a Sort of Folly; but give Melancholy a Facetious Air, and then it will be a Reasonable Satisfaction, a Rough Spirit, often becomes quarrelsome; if a Rash Genius opposeth it, a Yeilding

F                      Temper



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Temper proves insipid; if it Meets with another that is Submissive, but a Composition of the Rash and the Humble, will produce a Charming Vivacity: This is that which those Two Famous Poets, which have acquir'd such Immortal Honour on the *French* Stage, did perfectly understand. The Exquisite Knowledge which both of 'em had of the Mind of Man, put them upon Remarking that the Concurrence of Humours was so unnecessary for Friendship, that a Disagreement in 'em would suit Friends much better; each of 'em, in that Work goes for their Master-piece, represents Two Friends, and they Introduce 'em both as of various Humours. *Corneille*, in his *Rhodogune*, brings in *Selencus*, and *Antiochus*, as Two Principal Characters. *Selencus* his Disposition is Proud, Impetuous, and Huffing; that of *Antiochus* is quite opposite, Easie, Flexible, Yeilding, Calm; they are Two Brothers; they are to determine upon the nicest Interest, the Struggle is for a Mistress, and a Crown; nevertheless,

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vertheless, that Great Man ventures, for all this, to put a Difference in their Humours, and by so doing he makes 'em such Friends, as that nothing is able to shake their Friendship. *Moliere*, in his *Man-hater*, carries the thing still farther, *Alceste* and *Philinte*, act there the chief Parts, and their Friendship throughout spreads Infinite Charms, which almost all flow from the Diversity of their Humours: *Alceste*, Dumpish, Violent, and Unpleasant, describes Virtue there; Sad and Rigorous, and Affrights those Men it would draw to it: *Philinte*, Merry, Complaisant, Engaging, shews it all endearing, and has the Art to bring us acquainted with it, Virtue ties 'em so fast, that the Difference of their Humour cannot part 'em; but if it were all of a Piece, it would much sooner disunite 'em; could any other but *Philinte* live with *Alceste*? I am sensible that the Rules of the Theatre require Variety in Characters, but I know yet better, that the Beauty of this Play will never allow Poets to falsifie Na-

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tural Truths ; for 'tis a main Point amongst 'em not to flinch from Probability, if therefore it were true that Two Persons of a clashing Humour could not be Friends, Men of such Sublime thoughts, would never have set to View such Imaginary Friends, as never had a Being but in their Works, and which Nature would disallow, every Body would have been shock'd with such Monstrous Characters, instead of gaining any General Approbation: 'Tis plain by all these Reasons that I have produc'd, that we must be careful, lest we confound the Difference of Dispositions, with the Impossibility of their being lodg'd quietly together, that is not the Rub which lyes in our Way ; that Friendship cannot subsist with an Irreconcilableness of Humours, but that this Irreconcilableness does not always spring from the Difference of 'em, but oftner from their too near Agreement ; thus Two Men alike Precipitate, equally Jarring, are Insupportable to one another, yet a Temperate, Soft, and Winning Humour, will perfectly make 'em Friends.



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Friends. Neither do I think the Level of Conditions to be more necessary for the matching of Friends, that Friendship that only aims at Virtue, never looks asquint towards Fortune; Men do not bind themselves to Genealogies, or Employments, but to Persons. Regards are to be paid to Birth, outward Respects to a Superiour Rank, but Homage to Dignity; 'tis a Tribute which Policy and good Breeding has assign'd 'em, but those Thoughts which Esteem begets must all be deriv'd from true Merit; Great Men have a Thousand Ways wherewith to oblige, or do Mischief, but they have but One to get themselves Belov'd, which is to please. When the Mind has made a Judicious Inspection into the Qualities of a Man, and the Heart finds there the Beauty it admires, there is no farther Examination, but to look out for the quickest and the surest Means to be united to him. Vanity, without Doubt, speaks in another Dialect; a Mother recom-

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mends nothing so much to her Son when he launcheth into the World, as not to be seen with People that are below him, but to keep Company always with those who are in a more Exalted Station than himself; she is ever Inculcating in his Ears, that there is nothing to get by his Inferiours; she is perpetually Battering him from this Topick; that to have any thing to do with them, will dishonour him, or at least make him cheap, what Wonder is it that a Gentleman who has these Maxims laid into his Head early, should when he is grown up, know no other Desert but Quality? And that whilst he Licenseth himself to Commit Actions which would make his Footmen Blush; he religiously observes to quote no Body in his Discourse but Dukes, and Princes, yet such who have no Notion of Virtue, and who at most have seen no more of it than a Representation in the History of some of their  
An-

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Ancestors, should think at this Rate, it does not surprize me at all, but 'tis idle to write for such Sort of Creatures, do they ever read? Or if they do, what else do they design by their reading, but to throw a little Time away, which lyes upon their Hands? I therefore address my self to those who are fond of nothing so much as Reason, and whose utmost Ambition is to Improve it to the Heighth; who seeing farther than the Bulk of Mankind, range all such in the Form of the People; who swallow such Errors as mislead the People; and who being Masters of Reason and Virtue, themselves, know how to set a Price upon 'em, and discover the Impertinence and Emptiness of the chous'd World; unquestionably these will not be of Opinion, that 'tis of the Essence of Friendship to be in Parallel Circumstances, they will conceive such an Equality may be an Occasion sooner to contract it, but not such a Concomitant as it



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can never be without, being persuaded that the Rectitude of the Mind, and Probity, are often the Result of a good Education, of wise Instructions, and moving Examples, they will have more Hopes of a Man of good Birth, where there has been some Care to breed him well, than of a Man of a mean Extraction; who commonly has not the same Advantage, but as unconcern'd not to find Generosity of Soul where it ought to be, as not disgusted to find it where they do not expect it; they will value it alike in whatsoever Dress it appears, when it must be characteriz'd in Publick; they will indifferently follow the Common Usage, they will suit their Discourse, and their Steps to the Way of the World; but when the Point comes to the Choice of a Friend, then they will be Govern'd only by the Inward Qualifications, which have the whole Decisive Power in the Case, in Marriage Conditions may be

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be compar'd, because they will have their Weight in its Consequences, and its Burthens; particularly in the Settlement of Children, 'tis a State of Life, where 'twill be highly detrimental to neglect Fortune, but Friendship does not acknowledge its Empire. Equality of Conditions is so far from being necessary to Friendship, that such an Equality is often most destructive of it, too many Examples have inform'd us, that there are few Unions among Men so strong, that Interest at last does not break through; the Contrariety of Interest is a Rock, on which (to the Disgrace of Humane Nature) we every Day see the Longest and Happiest Friendships are split asunder, we ever shun this Dangerous Rock by the Inequality of Conditions; but where Conditions are equal, we continually come very near it, that Equality ever puts Friends in Competition, Honours, Alliances, Employments, every Thing is in the Reach

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Reach of one as well as another, each Moment there is Occasion for Struggling, but the Victory is always uncertain.

If then Friendship is more common amongst those who are on a Level, because their being so, makes 'em more likely to converse, and be acquainted with one another; on the other Side, we have Reason to be Jealous that it will be more short-liv'd, because there will ever start up fresh Provocations to fall out; not that Friendship may not be endanger'd amongst Persons of different Ranks; but in short, there is no room to Apprehend *Rivalry*, and this that, that is to be most dreaded, provided that he that is Superiour does not forget, that 'tis not for the Inferiour to come up to him, but for him to stoop to the Inferiour, if he remembers that he is bound to do his utmost; if he be fully convinc'd that Friendship is so like Love, that it does not apply it self to find Equality, but makes it,  
let



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let but an Inferiour take Care on his Side, to observe those Rules in Publick, which Genteel Carriage and Modesty prescribe in Relation to his Superiour, and then they will both enjoy a Happiness, which nothing can discompose.

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let him an inferior, the Law on  
his side, in oblige those Rights  
in Publick, which General Caro-  
age and modesty prescribe in Re-  
lation to his Superior, and then  
they will both enjoy a Happiness  
which nothing can diminish.

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A  
DISCOURSE  
OF  
Friendship.

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BOOK II.

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**A**FTER having examin'd the Nature of Friendship, and laid down the Precautions which must be taken in the Choice of Friends, and the Qualities which ought to endear us to 'em, 'tis Time to set down their Obligations, as Men are not Incorporated in Nations, in States, in Cities,



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Cities, and Families, but by looking into their own Wants, and from a Sense of their Disability, 'tis not to be admir'd, that Friendship, tho' the Purest of all Unions has for its Object an Exchange of Satisfactions, and good Offices, but that does not make it at all Mercenary, for these good Turns, and Services, which are mutually given without reckoning and stinting, this Correspondence (where he who Improves it, the most, is yet endebted more) has something in it, which forbids it being put on the same Foot with other Familiarities, which Men contract together, all the Duties of Friendship, questionless One of the most Considerable is, to Infuse into every thing which is to be met with of Good, or Ill, in a Friend's Life, a certain Secret Charm, which abates the Sense of Ill, and whets the Apprehension of Good, 'tis thus, that by the Help of Christ, that no Pain is Insupportable, and no Pleasure escapes us.

The

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The only Way to discharge this Duty well, is to live in such a free Communication of Thoughts with our Friends, that they are as well acquainted with what we intend, and know every Thing which relates to us, as undeservedly, as we do our selves; 'tis obvious to conceive on what Grounds I restrain this Freedom to what Respects our selves, because we cannot make bold with that which does not belong to us; for that which has been deposited with us as a Trust is a Sacred Thing, which we are never warranted to violate, the Joy that Friends taste in this Disburthening of the Mind, is of all others, perhaps the most affecting; 'tis there that the Share which a Friend bears in our Discontent, diminisheth the Weight of it; 'tis so, that our Pleasures multiply, when they are so Prolifick, that they are felt again in that Heart that dearly loves us; those cunning Philosophers then steer a different Course; who measuring Friendship and Hatred by the same

same Rule, advise us to love, as if sometime or other it would come to our Turn to hate; and to hate so, as if it would fall to our Lot again to love, let 'em follow their Maxim as to Hatred, if they please, but by no means it must be apply'd to Friendship; Hatred is Impetuous in its Motions, Cruel in its Counsels, often unfixt in its Beginning, always extravagant in its Effects, and may well stand in need of that Curb to hold it in what Foundation soever it has; 'tis but a Passion, and 'tis incident to all Passions, that the more violent they are, the sooner they go off; and when they are stilled, we see through all the false Representations, and all Objects Reassume their true Shape, and then what seem'd to justify us, leaves us in the Lurch, and we are consign'd over to Shame, Repentance, and Remorse of Conscience, when we are come to our selves, we see nothing in that Man whose Irreparable Ruin we had design'd, but an Innocent, Unhappy



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Unhappy Man, and those Indignities which we thought could not be offer'd him soon enough, we wish they were yet to offer ; we have now a different Prospect, we shall see that all the Happiness of our Lives depends on a Sincere Reconciliation, and we become inconsolable, when we have Barr'd up our selves from it on every Side, 'tis therefore a very wise Procedure for a Man that is obstinately fierce to persecute an Enemy, not to indulge his Hatred beyond what he would do, if he were assured that he must place his Love One Day, where now he has fix'd his Hatred, nothing is better suited to calm all the Extravagancies of Spight than this Judicious Reflexion ; but that which is a Remedy very excellent against a Rooted Aversion, would prove a Mortal Poyson for Friendship, as Reason is its Original, and Virtue is its Guide, it would by no Means become it to be wavering, or to engage with Doubtfulness, being clear-sighted, it makes a discreet Choice of its Company, and then advanceth with-

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out Distrust: But those who have no other Tie, but what occasion, some Insignificant Pleasure, a Common Interest, a Particular Relish, or rather an Instinct, cements them with, have Reason to fortifie themselves timely against a Rupture which they have Reason to expect every Moment, so far from blaming them, they cannot be too much advis'd, to Husband the Remainder of their Circumspection, which may safely lead 'em over the Precipices they are upon; but how can we commend them, who spin out all their Lives to try their Friends, without ever making use of em? Indeed, what do these Politicians pretend to do with a Friend? How will they consult him in their Melancholy Fits? How will they enquire of him for a Remedy against the Passions which disturb 'em, for a Consolation against the Disgraces they are fallen into, for a Protection against those which threaten 'em, if they look on that Friend as a Man which some Time or other they must afflict with their Ill-will? Will they  
not

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not have Reason to suspect, that he will then deceive 'em, when they depend on him, that he will Insult 'em in their Pressure's; that he will take Advantage of their Weakness, that he will plunge 'em into that Gulph, which they thought to avoid by his Advice? In a Word, how can they unbosom themselves to him, whom they believe they shall suddenly Banish thence, as One unworthy to be entertain'd? At this Rate their Conversation can be made up of nothing but Indifferent and Trifling Things, whereupon I desire to be satisfy'd what their Friendship amounts to, and by what Characters they would have me distinguish it, from such a loose Connexion, as Policy, Pleasure, and Joynt Employments does produce?

If any one should say to you, Take this Man near you, he will be useful to you in a Thousand Instances, let him be welcome to your Family at all times, Live, Eat, Travel with him, but always remember that he may cut your Throat, and rob you, when you least dream on't, you would



look upon such a Counsellor to be no *Conjuror*, you would presently say, I should chuse much rather to shut my Door against him, and never see him, than to live under such perpetual Apprehensions, you would be very much in the Right ; but look well to it, the Advice to love, as if you were to hate in some small Distance of Time, is but very little more Judicious, because it was given by one of the Wise Men of *Greece*, and that it has blinded so many People, who have given it their Applause. The Reasonings which they make use of are very much Adapted to Impose upon 'em, Experience (say they) informs us every Day to our Cost, that nothing is more common than a false Friend ; that Disgust succeeds now, and then, the most violent Friendship, and that Interest, and Turns of Affairs set those together by the Ears very often, who appear'd the most inseparably united : To run the Risque of these unhappy Moments, without having foreseen 'em, is to expose a Man to Regrets as disreputable, as  
vain,

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vain, to see 'em a great Way off, and to be so forewarn'd as not to fear 'em, is to know how to get into Port before the Tempest breaks out.

But I confess that Men are too much cheated in the Choice of Friends, and there is but too much Reason to be afraid that their Taste may be changed; Errour, and Inconstancy, are the most Natural Lot of Man, but from hence you will draw this Consequence, that we must be Infinitely Circumspect in our fixing upon Friends, and principally, in that Case, we must not suffer Fancy to have a Decisive Vote, your Opinion must be subscrib'd to, it is reasonable, but what will you conclude from thence that you must live in an Eternal Distrust of your Friends? That Maxim must be Condemn'd, it is Unjust, it undermines Friendship in its very Foundation, to erect in the Stead of it a Politick and Mercenary Union, for which we ought to have the utmost Contempt.

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Disgust, which does every thing in the Productions of Whimsie, has but very little Prevalence in Rational Undertakings ; and whosoever consults that to purpose, need never fear falling into Errour, but at last, I must allow, that its Informations are sometimes defective, is it therefore so Great a Dishonour, or Misfortune to be deceived, that we must avoid it at so dear a Rate, as upon that Account to part with all the Comforts which are to be found in a Tender and Hearty Friendship ? If we imagine that by some certain Precautions we shall never be Chous'd, what a vain Pretence is it ? If we are perswaded that in Spight of all the nicest Care we can take, we shall still be put upon, what Stupidity is it to renounce the Pleasures of so Charming a Thing as Friendship is, for fear of exposing our selves to a Risque which we must ever run, let us be as cautious as we can ? That which I am going to advance is a Paradox, yet I cannot forbear saying it, I think it no Reproach to me to be deceiv'd by Somebody,



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body, but I should think it a much greater, to be jealous of all the World, to be cheated sometimes, is to pay the Tribute which we owe to our Humanity: A Wise Man may be impos'd upon at first, but he is Impudent who is so afterwards, which the *Turkish* Proverb expresseth very naturally in my Approbation, *If you deceive me Once, so much the worse for you ; if you deceive me Twice, so much the worse for me.* The Shame of the first Cheat lyes wholly upon him that is guilty of it, but he that suffers by it is only a Partner in the second ; but he that suspects every Body, lets us into a very ill Opinion of his Courage ; for when a Man makes a Judgment of others, by what he feels in his own Breast, upon this Occasion, what an Idea does he give us of himself? He that thinks himself the only honest Man, what a Consummated Pride, as well as Injustice, must he have in this Thing? Thus *Cæsar* (who had not less Wit than Valour) said, *I had rather Die once, than to Live always in Distrust.* But yet, if you be so

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afraid to be trick'd, this is the safest, and the fairest Way to escape it, receive no Secret from your Friend, but do nothing which you cannot trust with an Enemy, fence against your self alone, as much as you would against others, and be your own Confident first, but live with your self, as if you were to Betray your self one Time or other ; by this Distrust you will gain as much Honour as Security, and you will be indebted to that, for the Enjoyment at once of an Innocent Life, and a Solid Friendship : The first Advantage which Friends gain by Communicating of their Thoughts, is a smart Vigilance over every Thing that concerns 'em, as they fully understand the Disposition of their Minds, and the Circumstances of their Estate, nothing can be miss'd by such a Watchfulness ; for it is not only Busie on Weighty Occasions, where it may do great Services, ('tis no proper Place here to particularize them) but it extends even to those that are the least considerable, and  
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'tis chiefly in that Point where the Charm of true Love is felt, in great Matters, Glory, and Generosity mix with the Offices of Friendship, in those of less Value, Friendship shines alone, and has all the Honour of doing 'em, so that I do not barely look on them as Rigid, but also Ill-humour'd, who call little Observances Trifles, and thereupon dismiss 'em to Lovers, and Women; the Imperfections of Love are to be pass'd by, but its Vigour to be imitated, to contribute to the Innocent Pleasures of a Friend, to endeavour to divert him in his slightest Pains, to prevent what he desires, tho' it be of a slender Consequence, to be disturb'd at the least IncurSIONS of Ill that may befall him; to be affected with the meanest of his Delights, this is to know how to disperse the Agreeableness of Friendship through all the Scenes of Life; a True Friend pushes strongly where his Service is momentous, but he acts affectionately where it is not, believing that such Services may raise an Estate,  
and



and that often Fortune envies the most faithful Friend the Satisfaction of so much, he is carefully thrifty of all those which she leaves in the Disposal of pure Kindness, and which can only arise from a Soul full of that which it loves; 'tis upon this very Principle, that without either dreading the Issues of Indiscretion, or Malicious Interpretations, a Friend reckons amongst his most moving Delights, the Liberty to say what he thinks; such a Familiarity as Banisheth from Conversation that Encumbrance of needless Phrases, and studied Decencies, and puts in its Room Freedom, and Good Humour, and in short, such a Complaisance, as has all the Charm of Flattery, without its Poyson.

The Condescension so much set by in all Sorts of Conversations, is in my Sense one of the strongest Ties of Friendship; so that we must not limit the use of it to that little Deference which we have for the Sentiments, for the Designs, and for the Tastes of our Friends in Things Indifferent; it has  
on

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on these Occasions its Use, and its Merit, but where 'tis more remarkably necessary is, where 'tis our Task to Palliate the Defects which a Friend may have in his Humour, in his Manners, or even in his Mind, for all these Failings are equally excusable, those of the Will alone are such as do not deserve Pardon : He that would have Friends without Blemish, must love no Body ; indeed, is there amongst reasonable Men any Person, who has so little Reason as to believe that he is void of Stains ? And if he does not think himself exempt from 'em, can he be unjust to that Degree, as to require that in others which he is very well assur'd he cannot return to them ? Perhaps it were to be wish'd that in these Cases where we spy the Slips of a Friend, Friendship would borrow the Veil of Love, would not a Man be too happy if he should see nothing but what is lovely in the Object, which he loves ? To shut our Eyes towards the Failing of a Friend, or to turn 'em another Way, would certainly be at least

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least less dangerous, than to bear with it after we have seen it, but at length, if we cannot help seeing of it, let us be very careful to smother any Thought of Impatience, Discontent, or Aversion, which such a Sight may give Birth to.

One of my Friends, a Man as worthy of Respect for the Excellence of his Manners, as to be esteem'd for the Exactness and Force of his Wit, said to this Purpose an Expression, which may serve us for a Rule, and which I think ought never to be forgotten ; he went from a Place where One of his Friends had let fall some Words, and done some Actions, which might be interpreted to his Disadvantage ; One who was in his Company, according to the Detestable Custom of the Times, took the Liberty to make himself merry on that Occasion, and surpriz'd that my Friend was cold in the Matter, ask'd him the Reason of it ; to whom my Friend reply'd, *'Tis because I see that which you resent.* 'Tis with such Dispositions that I wish Men would carry themselves towards their Inadvertencies ;



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cies; let us see 'em, if we cannot handsomely get out of the Way, but let 'em not sink too deep into our Apprehensions; that is, let us not be shock'd by 'em, and let 'em not make such an Impression upon us, as they do on every Body else.

When these Neglects appear, and that they either weary out our Complaisance, or are about to corrupt our Fidelity, instead of dwelling upon them, let us make a quick Step home, and take a View of our own, if we are so lucky to find 'em out; let us ballance our Miscarriages with our Friends; and if our Enquiry has been exact, and our Scales true, we shall, 'tis odds, find, that we who bring both to the Test, will be found the most guilty; but if we discover no Faults in our selves, or such as are scarce worth naming; let us mind what our Enemies say of us, for they are Quick sighted Directours in such a Discovery; in short, if we learn nothing from even our Adversaries, we may assure our selves that we have so many more Infirmities, the less we can come to the Knowledge of  
of

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of 'em, since the very greatest of all, is that Ridiculous Presumption that we have none. Pluck up so much Resolution as to ask this of your self, Who am I therefore that will Connive at nothing in my Friend? How can I Arrogate the Title to be Faultless, and without Errour? By what Right have I Authority to make a Bargain with him, where the Terms on his Side are only Good-will, and Satisfaction, whilst I clog it with as much Vexation, and Froward Humour, as I have a Mind to, the Result of these Reflections so Natural, and Just, will be, that these very Oversight, which seem'd enough to Abate Friendship, will Revive it; you will be asham'd to have been so Rigid, and Fretful towards your Friend; who loves you well enough, to take that Usage at your Hands, and to forgive more Lapses in you; you will be so far from being civil to him with Reluctance, that you will be afraid that you can never be enough so, and do what you can, you will

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will still think that there are some Arrears due to him.

Perhaps there might be yet a great deal more said about the agreeable Offices of Friendship, but as the particularizing of 'em, seems unnecessary to me, as it would be very difficult to go upon it, and that it is more seasonable, than to fetch Impertinent Reflections wherewith to instruct us, I proceed to the useful Duties, that are of more Concernment, and have a much more Extensive Obligation; every one knows that Friendship engageth to seek the Advantage of our Friends, by all the Ways that Honour and Justice will allow, this Benefit has Regard either to their Glory, or their Fortune; and be it of what Kind it will, it almost ever depends on the Sides that they take in the Junctures of Time that they live in; nothing therefore can be to them of greater Consequence, than to fall into a right Party, and to take in good Time such Steps as are suitable, but they will frequently miscarry, if they are not assisted by stanch Counsel;  
let



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let a Man be as able as he will, if he thinks to stand upon his own Legs, 'twill be a great Chance if he does not go astray, or fall ; Self-love, which is our constant Companion ; everywhere deceives us with wrong Lights, and these False Lights make us stumble at every Step ; sometimes a private Vanity blinds us, and puts us upon Ridiculous Measures, whilst we fancy that we are in the High Road to Grandeur ; sometimes our Interest represents a Thing to us under an Appearance which we are glad to see, and then we do an Injury, when we think we suffer one ; sometimes our great Spirit, forcibly carries us upon a Rock ; which if we had acted more coolly, we might have kept clear of ; sometimes Ambition, which pretends to lead us a nearer Way, transports us beyond our selves, and driving us upon Random Projects, hurries us farther than our Intentions designed ; 'tis only the Counsel of a Friend, as Wise, as Knowing, that can assist in Dispersing these Clouds over our Reason, and chase away  
such

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such Fallacious Guides as will mislead us, but that Friend will not be so tenacious of his Advice, as either to be courted to give it, or that you are to expect it, tho' unsought for, other Men may fear to Incur the Reproaches of Curiosity, if they should give any kind Hints till they are consulted, but a Friend knows nothing of this Prudence, which has been brought in Play by the Weakness of Men; his Careful Observance tells him when he is to speak, and his Friendship alone tells him what he is to say on the Occasion; as he endeavours much less to please than to do good, he often says that, which it grates upon Men to hear; he does not put Balsam into that Wound, where Fire is more necessary; he proportions his Remedies to the Ills he would cure, and not to the Frivolous Reluctancies of the Indispos'd, that he takes Care of, if he that is out of Order, wants Comfort, then he is all Tenderness, and treats him softly; but if he is to restrain a Madman, then he is Resolute and Severe.

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At

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At the same time that a Crowd of Flatterers will have the Boldness to Applaud you, he will have the Courage to Reprehend you, for being free from that Passion that blinds you; he only Abridges your Will this Day, the better to enable you to do that which you wish you had done every Day, but do not think that to Approve himself true, he must be still Troublesome, for if he Reproves you with Freedom, if he adviseth you with Warmth, if he takes great Liberty in perswading you, he will not be behind-hand, in commending you with Vehemence, and Satisfaction; for 'tis as Essential a Tye in Friendship to give good Words where they are deserv'd, as 'tis to rebuke when 'tis in Season: Commendation discreetly apply'd is useful upon more Accounts than One, 'tis easily conceivable that he who praiseth voluntarily, unwillingly discommends, so that Praise in its turn makes our Censures go down the better, and perhaps gives 'em more Weight than they would otherwise have; for he  
 who



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who seems to pick out nothing but Faults in us, we cannot help thinking him to be Unjust, or at least Vexatious, and Prejudic'd; but whosoever will indifferently approve what is valuable in us, as well as Condemn what is not so in us, does make us believe that he perfectly knows us; hence it is, that none succeed better in correcting others, than those who having studied what is Praise-worthy in them, begin first to praise 'em for it, and then diminish the Fault which they fell out with, a good Word so skillfully plac'd, checks that Pride which was upon the Wing for a Revolt, draws that Confidence again which was at a great Distance, and insinuates those Counsels which would otherwise have been rejected, the Delight that we take naturally in the Applauses that are given us, is a Spur to quicken us to deserve those which are refus'd us, by Lessening our Crime, and Concealing a Part of our Miscarriage, we thence take Heart to confess it all, and such a Confession engageth us to Amend; we are loth to

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forfeit the good Opinion of him who Boasts of us, and of our own Accord, we set upon a Reformation, which we fancy to be Easie and Glorious at the same Time. If you unveil to a Person his Defects, or what he is guilty of, without Reserve, and at their utmost Extent, you must then enter the Lists with his Vanity, which deceives him; his Negligence, which detains him; his Courage, which ruins him; will you quickly remove all these Impediments? Agree with those Passions which it would be dangerous to attack openly; allow him any thing he deserves, and then you will disarm his Folly; do not lay before him at first all his Guilt, and every Peccadillo, let his Indifference be concealed, and you will raise his Courage.

A Friend, who is either misled by Passion, or Errour, has a Disease now, and then the Bitterness of the Remedy must not be disclosed to him, if you will have him take it, but this Justifiable Cheat only turns to  
his

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his Advantage, all this presseth him to make War at home, as soon as he attempts it, his Success is certain, I am confident that he will discover the Greatness of the Enterprize at once, Glory will keep him steady; his Reflections will not let him Recoil, fresh Counsels give him New Spirit, and at last he sets himself right, because he never despaired that he should be so. This is not the single good Issue that Praise produceth; besides that it is an Introduction to Censure, it serves to assist Virtue, Men make Impertinently Rhodomontade Discourses, to prove that Virtue deserves to be lov'd very well for her own sake, that she ought to be satisfied, that to be Master of it is to possess All, and that to desire any thing beyond it is to dishonour it; I would take the Patronage of these Grand Ideas upon my self, if the Common Practice of all Nations, did not evince the Falsity of 'em; and Philosophers, who have only given them for Instructions to act by, thought it best to draw 'em in the



fairest Colours, and often they forgot the Sphere of Activity of those for whom they made 'em; Man is too heavy to elevate himself to that height; those Lawgivers, who contriv'd Laws, by which our Lives are to be regulated, had a Regard in the Institution to Humane Weakness, and only aim'd to direct it into such Roads as best suited it, after having studied Man, they observ'd that his Principal, and perhaps only Mover, was Self-Love, whatsoever Design he forms, whatsoever he says or does, he Propounds himself as the Object and Centre, whither every thing must Refer, and Terminate; this Self-Love is indeed disguised a Thousand several Ways, amongst the Masques that it assumes, some are more or less frightful, but under these different Shapes it still retains the same Power. He who excludes that from having its Share will fall upon wrong Measures to govern Men, a Man's Mind must be turn'd where his Interest lyes, if we would have its Movements quick and stable; thus  
Laws

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Laws do not think it enough to prohibit more Ill, but they threaten, and punish such as make Breaches of 'em, neither is the bare ordaining of Good sufficient; they moreover encourage Well-doers by Promises, and Compensations: This an ancient Poet seems to have well understood, when he said, *Who will be virtuous if you stop his Crown?* If then Self-love must be made use of to lead a Man up to a Pitch of Virtue, there is an Inevitable Necessity to offer a Bait to this Self-love, of which there are but Three Sorts, Pleasure, Riches and Glory. Pleasures degrade a Man, and are inconsistent with Virtue; Riches do not affect any but Groveling and Mercenary Souls; and besides, are so far from exalting 'em, that they debase 'em; the Glory then which ariseth from Virtue, and which is form'd from that Testimony, which every Body is forc'd to give it, ought to have the Preheminence, and to be look'd on as the most Agreeable of all the Objects which Self-love can pitch upon; so we see, when Legisla-

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tours have Proportion'd Recompences to Actions, they have annex'd Glory to the greatest Labours, and the utmost Dangers, that is to Learning, and Arms, how could they promise less than Immortality to such as would engage themselves to the most constant Tasks, and to undervalue their Lives ?

'Tis for the same Reason, that amongst People, who have had the best Opinion of Glory, there have been always Men the most Worthy ; let us not flatter our selves that we are at this time of Day much more modest than they ; we are less valuable, and more vain ; we are more greedy of Applause, but we are more dextrous to conceal that Desire, they aspir'd after Praise more grossly, but they knew better to deserve it. What signifies it to me that a Man loves Glory, and owns to me by a plain Confession, if he does not despise other Men, if he be Good, if he be Just, if he be Sociable ? Is not his Conversation a Hundred Times better than that of those who are Bashful,



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ful, and who have nothing to be proud of, or who do not deny the Praises which they have deserved ; but to draw to themselves more than they have merited, and to be exempt from giving 'em to any Body else ? He who Forestals a Just Praise, has a Virtue the less ; he that Rejects a Commendation which he desires, has a Vice more than he had ; one is true in his Character, and shews himself what he is ; the other is false, and would appear that which he is not ; one challengeth openly his Recompence, the other by refusing it, expects that you should double it, there are notwithstanding some truly Modest Persons, there is no doubt of it, but they are Rare, and more Uncommon yet, than I can express.

In my Opinion the truly Modest Person is he who takes more Pains to be Virtuous, than to be Commended ; who does not hunt after Praise with Affectation, nor artfully avoids it, but Diverts it easily from himself, or takes no Notice of it, and who is as much delighted to praise others,  
or

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or to hear 'em praised, as they do to be prais'd themselves, when all is said, the Inward Satisfaction which a deserv'd Commendation affords is so natural, that no Man must pretend that his Soul can be insensible of it, 'tis well if he can guard it against its ill Effects; I mean, from a foolish Presumption, and a Ridiculous Contempt of others, if we steer off these Two Rocks, Praise can do us no Harm; it inflames that Courage, which upon some Occasions might be apt to slacken and flag, every one would be glad to have their Dividend of that which others think their Due, and to preserve that Reputation which they have acquir'd; and whilst they strive not to Retract what they have done, it often falls out, that thereby they exceed themselves.

'Tis not then less useful to Friends to be satisfactorily pleas'd with 'em, than 'tis to be free in Reprimanding of 'em; but as Men ought to take special Care that no Picquancy of Expression may make their Counsels Abortive, so they ought above  
all

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all Things to be well assur'd, that Flattery does not render their Praises dangerous; if Praise cherisheth Virtue, Flattery destroys it, and fortifies Vice; but they are so near akin, that a Man had need to use his utmost Skill not to confound 'em; amongst many Essential Characters which distinguish 'em, there are these Three in the first Rank; Flattery calls your Imperfections, Virtues, and often makes an Ostentation, that you have such Qualities in you, as you have not, and then makes them too bright, which you have: Hence it comes about, that a Flatterer being never so honest as to let you see your self in a right Light, you may be ignorant what you are as long as you live; you imagine that you increase your Virtues; when you are enlarging your Vices, what Efforts will any Body make to get these Qualifications which he really wants, when he has one at his Elbow that perswades him that he has 'em all already? Will any Man have any Emulation to go up the Ladder of Glory, when he  
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believes beforehand that he is actually at the Top of it?

On the Heels of this Errour treads immediately an Universal Disrelish of Truth, so that no Representation of it will afterwards go down; for having been us'd to copy such Notions as came from a Flattering Original; whosoever dares to contradict you, or say any thing against your Way of Living, will from thenceforwards be proclaim'd your Enemy, will be Rated as an Unjust Man, or at least an Inconsiderate, who knows not how to come up to the Price of your Worth; so that instead of that Counterfeit Glory, with which a Flatterer feeds you, he delivers you up to a certain Infamy; he sooths you up, that you have Virtues, and in his Heart laughs at your Blind Side, you become your own Admirer, and leave every Body else to Despise you; the worst Symptom that attends this Poyson is, that the Ills of which it is the Cause, are generally incurable; there is no Antidote against it but

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but Sincerity, and such as Flatterers have once Poyson'd, abhor that.

A true Friend is so far from cozening you by such Cheating Means, that he will try all Ways to preserve you from 'em, if he sees that you are like to fall into the Trap; before One of this Stamp, a Flatterer will be sure to be well lash'd, he will at first Sight expose the Artifices of the Flatterer; he will make you sensible of their Legerdemain, teach you to raise your self above their Meanness, and to be fearful of Snares: The Praises of a Flatterer will Advantage only him who bestows 'em, but those of a Friend will only Profit him who receives 'em; they will ever have their Foundation laid in Truth, never beyond Bounds, often have an Air of Connexion accompanying 'em, and sometimes mix'd with a little Smartness of Censure; so a wise Man (whither his Friend commends him, or blames him) will never exceed the Confines of an exact Moderation; the Reproaches which may be thrown upon him,

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him, will make him be angry with no Body but himself; the Praises which shall come from that Quarter will but Teach him how to value himself the better; he will think Re- proof to be no more than a Debt, which Friendship will not be in Ar- rears to him for, and Commendati- on as a Favour, which it might rea- sonably withhold.

He can reflect with himself, and say, My Friends, who speak well of me, are well paid by the Pleasure which they take in doing it, but those who chide me are at the Ex- pence of so many Pangs to do it for my Good, that they can never be repaid with a Gratitude sufficiently exalted; so that if their kind Ani- madversion makes some Involuntary Impression of Melancholy; he will take great Care to hide it, he will dread much less the Bitterness of wholesome Advice, than to be so unhappy as to disgust those from whom he may receive it, whether he Palliates his Faults, or makes an Ingenuous Confession of it, he will  
put



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put more Easiness than Heat into his Discourse ; so that in short his Readiness to hear what is said to him, his Endeavours to reap Benefit by it, will quickly turn Contumelies into Panegyricks, and engage his Friends to be still more in Haste, and bolder to do him Service ; but this Forwardness will be yet govern'd by Discretion, the more downright that a Friend is in his Counsel, the more Circumspect will he be to find out proper Time and Place to give it. One may praise his Friend before all the World ; 'tis a good Zeal, but Prudence will never Animadvert on a Fault but in Private ; all Advices that are given publickly, cannot but have an ill Consequence ; they irritate him whom they should amend, Choler robs him of his Confidence, and Natural Disposition to be wrought upon ; besides, that Shame compels him to an Apology, that he may not be Consign'd over to the Malignity of those who are present ; so that no other Fruit is reap'd from Advice so ill tim'd, than to have vex'd his Friend,

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Friend, and often to have gratify'd his Enemies.

Friendship is so far from justifying such a Procedure, that it designs that we should take in Hand the Defence of our Friend against all Sorts of Persons, of what Rank, Credit, or Reputation soever they be; if he is in the Company where he is attack'd, 'tis necessary to support him with Wisdom, and Resolution, if he be absent, 'tis fit we should take his Part to Parry against the Thrusts that are made at him, and to keep the Ground without flinching; those People ought to be detested, who after they have made a kind of Artificial Profession of Friendship, can yield to lay the same Load on their Friends, which others charge them with, and pass an equal Condemnation on all the Miscarriages, and all the Vices which are imputed to 'em; those are never more to be thought worth any thing, who can keep Silence with Indifference in such a Case; the Laws of Friendship intend so much, that we should be active to absolve 'em, if they are  
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Innocent, excuse them if they have Wrong done 'em, and never be prevail'd upon to pass Sentence on them before others, but where there is an absolute Impossibility to acquit 'em. But when we see our selves at that Extremity, it must then be done with indispensable Precautions.

When I say that a Man must not condemn his Friend before Strangers, if there be any Way left to save him, it must not be thought, that I speak of those Arbitrary Impossibilities, or rather Fanciful, which every one forgeth as his Weakness prompts him; I would be understood of those Moral Impossibilities, which have their Spring from Honour, and Justice, which a Wise Man can never get over; if then, at any Time, we should be in such a Strait, that there is no avoiding to condemn our Friend, here are Two principal Rules which we may follow; the First is never to condemn a Man when he is not before us; that is to say, without having heard him; for this is not only an Obligation of Friendship, but a  
I Duty



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Duty of Justice, not to condemn any Man before he has first been heard what he can say for himself; yet 'tis too frequent to condemn the Absent conditionally, 'tis said, that in such Circumstances as they lay down, he that is Accus'd may be condemn'd, and that they can reserve to themselves full Liberty to retract what they have adjudg'd, Provided, that after he has been examin'd, 'tis found that the Facts are not the same with those with which he was charg'd. I perceive that this Custom has been also introduc'd amongst the greatest Part of them, whose Dispositions are the most Rigid and Austere; I am afraid that I shall be thought too nice, but for all that I cannot forbear saying, that I much doubt whether such a Fetch will sufficiently fulfil what Justice ties us to do: If fair Practice will not countenance you to call in Question openly the Facts which are laid before you, will Wisdom encourage you to Precipitate your Judgment, with a Resolution to make it void as soon as you shall be better inform'd? Why do you

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you shew more Respect to him who spends his Time so ill as to draw up an Accusation, than you do to him who is Unfortunate enough to be expos'd to it, and to know nothing of the Matter? The First of 'em you ought to suspect of Passion at least, and perhaps of Malice; the other ought to appear to you entirely Guiltless, till he is convicted: If Honest Men in the World were more tender in this Point, what Harm would follow? If they were not heard who take such Pride to complain of their absent Neighbours, and if no Body were found who would Authorize their Stories by rash Judgments, nothing but Railing would be lost by the Means, and often Slander. If our Conversations were no more employ'd in these loose Tittle-tattles, they would turn themselves to Subjects more Refin'd, more Innocent, and more Useful to us; they would return by Degrees from the Errours where they are embark'd, which can have no Agreeableness in 'em, but as the Ruin of the Absent can de-

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light 'em, and to these foolish, and often insipid Raileries, we should see a Gay Fine Humour succeed ; which arising from the Things themselves, and even from the Manner of discoursing on 'em, would reflect on no body else.

But this is not a proper Place thoroughly to examine this Matter ; I return to Friendship, and I do maintain, that tho' it should be true, that an indifferent Person might be condemn'd in his Absence conditionally, it would not be allow'd in the same Case to condemn a Man's Friend ; what Advantage will our Friends have by being so, if we must do nothing more for them than we do for others ? Our Friendship, which should be at all Times an open Refuge for them to fly to, will become a Trap for their Innocence to be surpriz'd in : Really our Sentence when we rashly pass it upon indifferent Persons, which we never heard plead for themselves, would sometimes do us more Hurt, in the Sight of the Judicious, than we do them ; for either we  
must



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must be branded as Imprudent, or Ill-will'd ; but when we do the same Thing against our Friend, this will sink our Character with a very Great Weight.

As Friendship requires that Friends be perfectly acquainted with one another, and that they live in a close Communication of Interests, and of Thoughts, when we condemn our Friends, some may be apt to think that we do Justice, and that we should be much more Reserv'd if we had been less instructed : All the Presumptions which defend others against our Judgments, Authenticate and Confirm our Judgments against our Friends, 'tis no more allow'd to any Body to speak on your Friends Behalf ; as soon as any Body opens his Mouth to defend, it is as soon stopp'd thus ; Why (say they to him) will you endeavour to save him, when his own Friend condemns him ? You ought not therefore to be prevail'd upon by any Means to pass Sentence on your Friend who is not before you to defend himself ; for Proceeding at that

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Rate, your Judgment would have much more dismal Consequences for him than for another ; besides, you ought not to do it merely for your own Sake : When you condemn a Stranger, your Injustice finds it seems some sort of Excuse, in your exact Ignorance of his Way of Living, his Conduct, and of his Character ; when, upon what is discovered to you, you presume against him unheard, one may say, that you presume to the Disadvantage rather of Humanity in General, than of the Particular Man whose Case is in Debate ; you discern nothing in what is laid before you which may not be the Effect of Humane Frailty, and then you make the Application of that to a Person unknown, and barely too upon the Testimony of One Side ; but when you pronounce Judgment against your Friend, you cannot cover your self with this slender Excuse : Tho' he be like other Men, he should be held in your Opinion above the Reach of common Infirmities ; the Esteem which you once had of him, and  
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upon that, the Choice that you made of him, are Two Reasons which perpetually oblige you to give your Judgment on his Side, till he be abundantly a Criminal convict.

When you are in Suspence what to do, if you must determine, and lean on one Side, you ought to believe, without halting, rather that your Friend's Accuser conceals some Circumstances, Invents some, Disguiseth others, than to presume against your own Knowledge, that your Friend, whom you have not admitted to make his own Defence, is on a sudden become a wicked dishonest Man, or a weak one: Therefore then, when your absent Friend is impleaded before you, what Probability soever there may be in the Facts which are charg'd upon him, you can proceed only One of these Three Ways: To declare him faultless, agrees best with Friendship; to take his Part, gives a greater Proof of your Courage; to refuse to Pronounce, and to Delay your Judgment, till you have heard  
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what he has to say on his own Behalf, is the most equitable.

The Second Rule which a Man may prescribe to himself, when he shall happen to be in such a perplex'd Condition, as to be forc'd to condemn his Friend, after he has laid every Thing before you that he has to urge for his Preservation, would be to pronounce Judgment in such soft Terms, as if you would say every Thing you could to excuse the Person you condemn; I wish that that Self-love, which is always so Ingenious to vindicate our own Faults, would be as Vigorous to find out Palliations for those of our Friends, and that we would make Use of our utmost Abilities to smooth and diminish where we cannot entirely justify; let Justice have all it can claim, we therefore condemn him to *obey* that, but that a misunderstood Roughness may retrench nothing from the Privileges of Friendship, we condemn him with Regret: Perhaps Great Men are involv'd in the same Weaknesses, and venture on such Crimes as are object-  
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ed to our Friend, let us produce Instances of that Kind, perhaps our Friend has done, at other Times, and in the same Manner with them, Actions worthy to be Celebrated, let us put a Lustre upon 'em, let us join his Disgrace with that of those Illustrious Persons, or else let us Bury it under his Virtues; this is the true Method which we must take when we are under that Hardship, as to condemn an absent Friend; I do not repeat, that we never ought to do it, when we can get rid of the Drudgery, I go much farther, I steadily aver, that one of the most Essential Duties of endearing Friendship, is, never to converse with those, who can find out no Subject for Discourse but the false Steps of our Friends; a Man may have the Courage sometimes to speak to his Friend like an Enemy, but he must never forget to speak to him always as a Friend; 'tis Clear Gains to him, to know himself as he is, for this will be the ready Way to make him what he should be; whereas on the contrary, 'tis too often ruinous to him,  
and

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and us, to look on him, and to expose him, as far as we know him; if he casts his Eyes on his own Irregularities, he will correct himself for 'em; if we fix ours, and draw those of Strangers upon him, he loseth our Value, and falls under their Contempt.

Every Body will easily concur with me, that there is no Inconvenience to refuse to a Man's self the Liberty to launch out into the Failings of his Friend, but I see on the contrary many to attend him that takes it, when a Man lays a Prohibition on himself not to talk of 'em, that Constraint makes a quick Way to our Affections, and he does insensibly hide that from himself, which he never will divulge to another; he is ready to make a Scruple to own that, which he does make a Piece of Religion to tell them; till at last he lets that slip out of his Memory, which he durst not make a Part of his Discourse: But as soon as they give themselves a Loose, to speak of the Faults of a Friend, the sweet Amusements of Friendship,



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Friendship, those so necessary Preventions to keep it up, fly away ; every Day the Poyson is communicated, and spreads farther ; the First Discovery is only of Notorious and Incontestable Follies, but it will be but a very little while before they will dive into those that are more Private, and less Certain : So that they set out with an indiscreet Freedom, and they will end with an ignominious Invidiousness. Suppose it were true that I might speak Equitably, and with Reservedness of my Friend's Oversights, will those that are my Auditours keep the same Temper when they publish 'em ? When I shall only have entertain'd them with the Relation of what Facts I know, will not they go on upon some that I know nothing of ? So that I shall be drawn into an ill Habit of Reflecting on the Lapses of my Friend, I shall see 'em multiplied, I shall confirm my self in the Opinion which I had of 'em, without being able to go away from such Company, but colder, and more distasted,

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I cannot therefore give Warning enough, that there is no Rock more dangerous to Friendship; if the Shipwracks which are made that Way are less Mark'd, and less Sudden, they are but more Frequent, and more Inevitable. Lovers are much wiser in my Mind; so far are they from finding Flaws in those which they love, that what others may call Faults, they Advance 'em to Perfections, and Admire 'em; they are in an Error 'tis true, but how reasonable would this Error be in a Friend? How useful would it be? How Preferable even to Truth? How Glorious is it, how Sweet is it to be Deceiv'd, when he is Deceiv'd for no other Reason, but out of Affection, and when by being Deceiv'd, he runs no other Hazard, than to love his Friend longer, and more dearly? I know 'tis the Property of Friendship to be discerning, as 'tis of Love to be blind; so that 'tis not this Sharp-sightedness that I attack, I level only at the Exercise of it. Be well acquainted with the Mistakes of your Friend, because you are bound

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bound to advertise him of 'em; do not offer Incense to 'em, since you are to take all fit Pains to remove 'em; but whilst you reject what the Extravagance of Lovers has of Ill, retain all that is Good in it; let not the Faults of your Friend be dress'd up like Perfections, but be as silent about 'em as a Lover is of the Blemishes of his Mistress; if it were impossible to keep an ever middle Way, I should chuse much rather their convenient Blindness, than your troublesome Discoveries; if those you are possess'd of are so Mettlesome and Prying, take Care of 'em for your self, you will find Work enough at Home wherewith to employ 'em; avoid as much to fall short in espying out your own Deficiencies, as to Exaggerate those of your Friend; if you over-pass any Thing for your own Account, do the same for him; this will gain you more Hearts, and make him more Belov'd.

With what Admiration does that Noble \* *Roman* strike me, still more \* Pliny valuable for the Qualities of his Mind, <sup>the</sup> than *Younger*.



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than for the Fineness of his Wit! He seiz'd on every Opportunity to Commend his Friends, he continually made a Flourish of 'em, to possess the World that they were always Excellent and Compleat Men, he was Twitted for it, and this Whetted him to that Noble Indignation, which cannot be better express'd than in the Words of his own Letter: *I confess the Crime, (says he) and I think I am Honour'd by it; for what is there more Honest, than to fail on the Score of too much Affection and Goodness? What Sort of People then are they, who pretend to know my Friends better than I do? But I would allow that they may know 'em better, but why should they envy me that Agreeable Illusion upon my own Senses? For after all, supposing that my Friends are not such as I take 'em to be, still I think my self Infinitely Happy to have that Opinion which I have of 'em: I advise therefore Men of this Mould to transfer their Malicious Niceness where they please, they will find Eno' in the World*

Lib. 7.  
Lett. 28.

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*World ready to call the Censure which they put upon their Friends, Smartness of Understanding, for my Part they shall never persuade me that I love Mine too Much.*

Such deserve Friends, and they prove a durable Treasure, when they are lov'd to that Intense Degree; but it must be own'd to the Shame of Mankind, that Sentiments so Vivid, and Tender are but very little in Fashion in the World; the Generality are hurried away by Emotions, which throw 'em too directly upon themselves, to think that they can afford an equal Share to their Neighbours; they look upon it as a full Discharge, when they can do some considerable Service: If a Man supports his Friends, either by his Credit, or his Purse, this is what has the Vogue of being the most Essential Part of Friendship, and Enquiry is seldom made in what Manner they may be most serviceable; and yet 'tis the Manner alone which Characterizeth, and gives it the true Stamp of Friendship: Humanity often may do so much as engage a Man  
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to be an Auxiliary to another's Necessities, Nature has established amongst 'em an Inexpressible Alliance, the Laws of which are understood, and respected by Souls of the best Extraction, and even often by those of the most Brutal; every Man Considers himself, Complains of himself, Serves himself in that Person to whom he does a Good-turn.

Where Humanity is wanting, Vanity steps in its Room to carry us through, Men had rather appear Generous, than be so; they are not so eager to Gratifie others, as to Honour themselves; he that does Good finds a kind of Superiority in himself which flatters him, and which sets him above him who receives it; this raiseth him to every Thing that is Greatest amongst Men, and such a Distribution makes him partipate of the Nature of God, the Titles of Benefactor and Protector, of Free and Magnanimous, are always worth more to a Great Soul than it Costs it. There is a more pleasing Glory in giving Honours, and Employments, than in  
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Possessing of 'em, and he who got a Statue erected for another, was more Famous than he who sat one up for himself; the Services which a true Friend shall do, will easily make themselves to be distinguish'd; let 'em be never so Great, their Price will be still heightned, by the Earnestness and Ardour that appears in doing of 'em, and that Joy which follows after they are done; others will wait till an Occasion presents it self, he will Anticipate the Occasion, and bring it in Play, he will find it where it was not so much as perceiv'd; 'tis eno' for Generosity to be sensible of the Needs which appear, and to succour those which desire Assistance; 'twould be a great Reflexion upon Friendship to stop there, for it is always uneasie, either for the Advantages, or the Necessities of a Friend, it is ever studious about 'em, and takes it to be unpardonable not to have foreseen 'em, it chargeth that amongst its Indispensable Obligations, not to leave that to be sought for, which it could have a Knowledge of

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before-hand, and should have prevented, and taxeth that upon it self as a Crime, only to have agreed to that, which it was oblig'd to offer.

If he who waits till a Friend desire a Favour of him, does not give a Handle to judge, that he would refuse it if he durst, at least, he furnisheth a Pretence to believe that he was asleep, and that he would have slept on if he had not been Awak'd: True Friends are unacquainted with these Drowfinesses, or Neglects, their Eyes are still intent upon the Interests of their Friend, they believe they have destroy'd the Merit of their Service, if they put him to that Grating Expende, as to expose his Want. *Socrates* was, without all Question, a Man worthy to have Friends, and he had 'em, yet none of 'em all took Notice that he wanted a Cloak in a sharp Winter, neither did any of 'em Reflect that he was not Rich; this wise Philosopher made no Words of it, and his Passionate Love spar'd 'em even that Vexation to hear, that any one Thing should

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should be ask'd of 'em, which they had neglected to present him, he said no more on the Occasion than this, *I should have bought me a Cloak, if I had been Able to Purchase it ;* such a slender Resentment made a deeper Impression than the most bitter Reproach had Power to do ; they made such Haste with Emulation to repair their Fault, that he had more than One Cloak, but yet he who gave the First, had already fallen short of his Obligation.

Let this Example be a standing Rule to us, let us not forget, that the Service which we are forced to beg, is often paid for to its full Value ; 'tis naturally so disagreeable to a Noble Soul to receive, that it is necessary that the Manner of Bestowing, persuades it, that it is That which does the Favour, when it is constrained to accept one ; without this, the Entercourse of Friendship would have nothing Charming in it, in the common Course of the World, 'tis his Business who receives a Good-turn to



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be oblig'd to acknowledge it, but in Friendship, it lyes upon him who does it; I fancy that there is no Body, who does not fathom the Reason of this Difference; in other Dealings, he who receives a kind Office, which he had no Pretence to challenge, contracts a Debt, in Friendship, he who renders it, pays one: In other Correspondencies, 'tis no Breach of Justice to take back what we have employ'd in 'em; in Friendship, tho' you lay out something, the Pleasure that you have in expending any thing on that Score, pays you upon the Spot, so that you may withdraw more than you have allow'd.

I do not pretend, for all this, to Banish Gratitude from Friendship, I cannot dispence with him who does it, but I would have him only exercise so much as fits easie upon him, that he may have no other Sense of it, than as a Proof that he is Lov'd Affectionately, not to Twit him with the  
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Remembrance of a Debt, the Discharge of which he should be in Pain for ; in short, I mean no more, than that Gratitude should be his Delight, and that all its Weight may hang upon him who is bound to bear it.

After having laid down, that Service sinks in its Price, when we must be at the Charge of solliciting it, it cannot be deny'd that 'tis worth nothing, when we are put to the Trouble of Expecting it ; let us watch the Interests of our Friends never so carefully, it may happen sometimes, that his Necessities may escape our Observation, yet this must not always be laid at our Door, if he is better acquainted with 'em than we are, as long as we knew nothing of 'em, at least our Ignorance, tho' it was not Invincible, will furnish out an Excuse for us. The Mind in these Cases acquits it self at the Expence of the Understanding ; one may say that we want a Beam to guide us, but not an In-

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tention; but when we have got a Glimpse only that our Service is wanted, we shall not from that Moment be excusable, if we do not make all imaginable Haste, by our Activity, to blot out all Suspicion of our Friendship, which our Want of Foresight might Create.

When we Anticipate our Friend, when we do him a Courtesie which he never ask'd at our Hands, our Vigilance will answer for our Steps that we take, and Justifie 'em; their Delay then in the Execution can only pass for Prudence, but when we have made Application to have a Kindness done us, the least stop that is put goes to the Heart of a Friend, who is already out of Humour, and he will hereafter look on it as the natural Consequence of our First Coldness, of which privately he doth Accuse us. Perhaps there is in all this too Critical a Management; 'tis granted, Friends ought to be of that Temper as not  
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to suspect one another so easily, and also to put the best Construction, when a Rigorous Justice would do them so much Harm: I am confident also, that the Superiority of their Reason will Pre-  
side over these Weaknesses, let us Admire 'em, they deserve it, let us try to Resemble 'em, our Union thereby will be more Inviting, but let us not deny to stoop to the Frailty of those who cannot come up to 'em, let us remember that these Imperfections are annex'd to Mankind, and that it is infinitely more Reasonable, and more Civil, to take Men just as they are, than to have a Mind at every Turn to bring 'em up to the Standard of our selves; let us wink at their Infirmities, 'tis eno' that they are not Corrupted; by this Method all the First will be on our Side, who amongst us can undergo so strict an Examination? Besides, if we Love truly, we shall have no Need of Reflexions, to engage us to be quicker in doing

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those Courtesies which are requir'd at our Hands, so that it will not be to shun the Reproaches of our Friend, that we shall be so warm to serve him, but to stifle those which we should be apt to make upon our selves, if we were not so, we shall not get clear of the Shame of Insensibility, tho' we shall follow the Charms of Vivacity.

Such a Sprightliness of the Mind is never found to Falter, it climbs over all Obstacles, for they serve only to redouble it; let it never be imagin'd therefore, that such Po or-spirited Men, as Proportion all their Actions to Politick Rules, or those who are Lazy, that are never without Reasons to excuse their Assistance, can at any Time be proper to make Friends of, for 'tis the inseparable Character of a Friend to be Bold and Active: If a True Friend has an Interest at Court, do not think that he will only lay it out to serve himself, he will be Prodigious of it on your Account, and have no other Anxiety,

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ty, than that he has not eno<sup>t</sup> to oblige you; when his own Turn is to be serv'd, he will be Cautious, for fear of being troublesome; but when your Interest comes in Play, he will become Importunate, least he should not be thought Pressing eno<sup>t</sup>.

If he be naturally Idle, (for there are too many Men Born with such an Inclination) he will exhaust his Idleness in his own Affairs, and will be but the more nimble when he is to be employ'd about yours; as much Care as you shall use to push him forward in his own Concernments, so much you must take to stop him when he is busie about yours; it must yet be own'd that these Obligations are not Unlimited, Civil Society, before we pick'd our Friends out of it, imposeth other Tyes upon us, which Honour and Probity call upon us to fulfil, Preferably to all those which we have chosen Voluntarily.

Let



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Let us then examine these different Engagements, let us attempt to know 'em, that we may not Confound 'em, and let us endeavour to chalk out their true Bounds, which being once settled, we shall make no Invasion upon either, but give to each what does rightfully belong to it. There is no Body can be ignorant that we are Born with Three Sorts of Tyes, *One* Appropriates us to God, the *next* to our Country, and the *last* to our own Family, and in an exact Submission to those different Duties all the Repose of Society is contain'd; Men in every Climate of the World, are not agreed to be subject to it, but because they are inform'd, that if they make an Excursion out of this Way, they must ruin the Foundations of their common Safety; 'tis the unanimous Consent of all Nations which forms that which we call Natural Right, or if you please the Law of Nations; this Law only gives place to the Divine Law, which  
not

## *A Discourse of Friendship.* 107

not arising from Philosophy, has no Relation in this Discourse, any farther than as it may be taken for a Part of Natural Right.

I have shew'd before, that Virtue is so much of the Essence of Friendship, that Friendship cannot stand but amongst Virtuous Persons, and that every other Union which is not founded upon Virtue, can be call'd only a Mercenary Society; whence it is easie to conclude, that true Friendship intends nothing which is not Authoriz'd by Virtue, 'tis the Compass for Friends to steer by, who do nothing without its Direction.

The First Rule which Virtue prescribes, is, inviolably to stick fast to our Duties, these Duties have their Ranks fix'd, and are in such a Subordination, that they cannot be displac'd without being destroy'd, in this settled Order, the Obligations of Friendship come last; as we are Born Creatures, we belong to the *Creatour*; as *Subjects*, to the *State*; Born in the *Bosom*  
of

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of a *Family*, our *Relation* to it is Inseparable ; in a Word, we are Born *Men*, *Subjects*, Akin to one another, and afterwards we become Friends, we do not receive Life otherwise than clogg'd with these First Debts, which must be discharg'd before those which we are pleas'd to Contract our selves ; so that a Man must impose upon himself Grossly, if he could be brought to believe that Friendship will ever give him License to fail in his Observance of God ; there is neither Place, nor Time, nor Circumstances, which can entitle it to pretend to such a Monstrous Privilege.

I have heard on this Occasion a Question propos'd very likely to Perplex, and has often divided good Wits: A Person lodges a Secret with you, and when he trusts you with it, he engageth you by an Oath never to disclose it, your Friend's Life depends upon it, that he be acquainted with it, will you violate your Oath to  
Re-



## *A Discourse of Friendship.* 109

Reveal it to him? This is the Question; Those who alledge that in a Case so put, an Oath ought not to bind you, go upon Reasons so much the more Plausible, as all natural Sentiments incline to that Side, when you sware (say they) that you would never discover the Secret, you did not know that the Secret was of this Nature, if you would never have ty'd up your self so fast, if you had been sensible of the Consequences, and the Issue of such an Engagement, God, who reads your Intentions, is not concern'd about Words, your Intention was so far from promising any thing against your Friend, that you did not so much as suspect, that what you had promised could Affect him, 'tis upon such an Occasion, and in that Sense is to be apply'd what a Poet said to excuse One that was Perjur'd, *My Tongue took the Oath, but my Mind did not concur with it;* this was an Impious Evasion, this wicked Man took an Oath with a  
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## 110 *A Discourse of Friendship.*

Design to break it; these Mental Reservations are as Abominable before God, whom they Mock, as Inexcusable before Men, whom they Cheat: He who was Conscious to what he did engage himself, if he ventur'd upon it too rashly may very well be sorry for it, but he cannot take back again that Assurance which he has given; the Case is not the same, if a Man, before that a Secret has been deposited with him, swears that he will not tell it, for then, he cannot be Tax'd with having known what he promis'd, he did not know that the Life of his Friend did depend on the Violation of his Oath, therefore with Justice it must be own'd, that he did not Absolutely give his Consent; if it be a Decision in the Laws, *That the Agreement of those who err, is no Lawful Agreement:* How then can a Man be persuaded that his Oath, who mistook the Persons against whom he is to apply it, is a True Oath? To sacrifice the  
Life

## *A Discourse of Friendship.* III

Life of his Friend to such Scruples, is not Religion, but Brutality, 'tis too dishonourable to the Sovereign Being, to offer at Regulating his Judgment by our Infirmities. His Proceedings are too different from ours, to believe, that he will follow us in our Mistakes. A Perjur'd Person contemns his Oath, and what Additional Contempt does he put upon it, who explains his Engagement, in the Manner that he would have taken it, if he had known what he did when he took it? After all, if he were in some Confusion what to do, is it not Infinitely better to Abate something of a Cruel Severity to save an Innocent Friend, than to carry on this Severity to an Extravagance, to favour an unjust Man, who abuseth that Surprise which he brought upon us? The Partizans of the contrary Opinion oppose these Maxims, and reckon 'em as pernicious, they affirm, that as soon as we have sworn without any Restriction, the  
Life



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Life of our Friend is not a lawful Motive to disengage us, and to Absolve us from our Perjury; if you had, say they, Conditions to subjoin to your Promise, they were before that God was your Security, that you must make it out clearly, he who trusted to your Oaths, should have seen if your Terms had fitted him, and if he had not been satisfy'd with 'em, he should have kept his Secret without imparting of it to you, but after he was Master of the Secret, upon Conditions which you had at large Confirm'd by an Oath, you Elude 'em by Interpretations, which have no other Bottom than the Interest which you have not to stick 'em, and this is to make Men never to Trust one another.

There is no Body so senseless, but thinks, that if an Oath will not hold you, when to preserve your Friend's Life it is necessary that you break it, your Oaths cannot give any Security farther, than

## *A Discourse of Friendship.* 113

than that your Interests shall not contradict 'em ; this is a Consequence which is drawn necessarily from the Principles of them who encourage the Violating of an Oath, to save the Life of a Friend, this Consequence *frights* you, but yet 'tis *true*, Reflect strictly upon your self, and you will find, that you would never depart from your Oath, but because your Friend is a Second-self, you must have some Struggling before you can lose a Blessing, which you value so much, that's the true Reason which makes your Soul Recoil, all other Allegations which you make to cloak it, are false Colours, which Self-Love (that never wants Contrivance) puts in your Head, will you be fully convinc'd of this Point ? Suppose the Infraction of an Oath be necessary to save the Life not only of your Friend, but of a Man that you are very little acquainted with, take Care which Side you take, if you say that you will not Regard your Oath, then

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## 112 *A Discourse of Friendship.*

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## *A Discourse of Friendship.* 113

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## 114 *A Discourse of Friendship.*

all Oaths are Blown up amongst Men, and no more Stress is to be laid on 'em, but if you say, that in this Case you would adhere to your stipulated Faith, 'tis manifest, that you have *Two Weights* and *Two Measures*, and why does the Weight, and the Measure, Incline on your Friend's Side? 'Tis because your Friend and you are twisted together, but 'tis not so with him that is under another Denomination.

Every Body sees all the Probable Consequences of such a Principle, I must confess therefore that I go into the last Opinion, I do Agree, 'tis hard, and I am sensible of it, and besides, I think I had done as wisely, to have avoided so nice a Question, those who are disgusted with my Severity, will take it very ill at my Hands, and without coming off from any Thing which they think, they will get nothing by what I write, but *Doubts*, which perhaps will help 'em to be more Guilty, on the  
con-

## *A Discourse of Friendship.* 115

contrary, those who are on my Side, will be reconcil'd to my Reflexions; yet herein I must justify my self, I will say, that Two Reasons are so Powerful with me, that upon their Account I cannot be silent, One is, That a Philosopher of the last Age advanc'd a contrary Opinion in his Writings, but so at large, that he assures at Random, that a Man is not oblig'd to keep a Secret that he had promised to keep, when it may do our Friend some Service to know it, as his Works, wrote in our Tongue, are in the Hands of all the World, and that the *Variety*, the *Learning*, the *Fire*, the *Boldness* of Expressions, the *Strength* of Reasoning which support 'em, will make 'em live a long Time, notwithstanding the Confusedness that every Body finds in 'em, I thought I was bound to oppose an Opinion that was so dangerous, and which has such an Authority to back it, as may draw others into the same; his Words are Re-

*Montagne.*



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markable, *The Secret* (says he) *which I have sworn never to unbo-*  
*son, I can without Perjury commu-*  
*nicate to such an one as is not ano-*  
*ther, that is, my self;* the other Rea-  
 son is, that my first Drift in this  
 Tract is not to please, but to be  
 useful, and the best Way to be  
 useful is to have the Courage to  
 despise what Flatters, that nothing  
 may be said but what is service-  
 able, so far ought we to be from  
 Countenancing Pleasing Errors, that  
 strictly, those are them against which  
 we should more openly declare  
 War, and the Jealousie, lest we  
 should lose our Triumph, ought  
 only to Animate us to Attack 'em  
 with double Vigour, and in short,  
 I undertake to prove, that Friend-  
 ship can never Justifie Disobedi-  
 ence to God, and I establish the  
 Truth of this Principle to reach  
 to whatsoever may happen, when  
 I demonstrate it, in this Case, where  
 a Friend's Life may be endanger'd  
 by dishonouring of God.

Let

## *A Discourse of Friendship.* 117

Let those who think this Maxim Harsh, consider, that it ought to be known, because it is *true*, instead of Condemning it, because it strikes Terrour into 'em, let 'em try to turn that Terrour to their Advantage, let them Declare it before they are Masters of the Secret, if it be wisely trusted to 'em on this Condition, there is nothing farther to be fear'd, the Interest of their Friend, and their own Conscience are in equal Security, but if they are so Imprudent as to receive a Secret without any Restraint, let 'em know that an Artificial Interpretation will not set 'em free from an Oath too slightly made; and that their Folly will be no Shelter for their Perjury, you Alledge that you have sworn not to Reveal a Secret to another, but when you reveal this Secret to your Friend, you do not Reveal it to another, because your Friend is your self; but who is there that does not see that this Reasoning runs upon an idle Play-

## 118 *A Discourse of Friendship.*

ing with Words? Altho' it be true, that Friendship ought so to Cement Friends, that they seem to be but as One; yet it must be granted, that this Union is only Notional, not Real, there is nothing like it in Nature.

When he who has Deposited a Secret with you, has demanded by an Oath, that you should not Blab it to others, his Head did not run on those Metaphorical Unions, which multiply you, in Uniting you to any Body, he spoke, and thought in Truth, in the Simplicity of Nature, 'tis according to his Intention that your Understanding is to be Affected, because that was clear, and natural, and the Obligation of your Oath must be guided by that, not by the Sense that you impose on it, which not being the common Sense in Use, but on the contrary Allegorical, and forc'd, cannot be known before it is explain'd: There is more than Perjury in these disingenious Evasions, in open Perjury, Profligate Men who violate their Oath, often depend on the  
Good-



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Goodness of God, but such as Labour to disguise their Perjury, seem if they durst say so, to suppose Weakness in the Deity ; the First hope that he will Pardon 'em, the others that they shall Deceive him ; both are Guilty, I confess, but yet there is a wide Difference betwixt the Criminals ; the First abuse the Confidence they put in the Perfections of God, and the others Degrade him, in Attributing to him Imperfections ; so that we see Plain-dealers have in all Ages Protested against these shameful Shifts ; from the Time of *Cicero*, that *Captain* was detested, who after having sworn to a *Truce* for Thirty Days, sent every Night Forragers into the Enemies Country, and Pretended that he stuck to his Oath, because he had stipulated nothing for the Night ; no more Quarter was given to that *Roman*, who being Prisoner of War, thought on this Expedient to escape, He desir'd the Liberty to go to *Rome* on urgent Business, and gave a Promissory Oath he would come back to his Enemy's

## 120 *A Discourse of Friendship.*

Camp, he sat out, and soon after he Return'd, under a Colour that he had forgot something, and when he had staid there a very little while he went to *Rome*, believing that he should enjoy there an entire Liberty, and hugg'd himself that by this sly Return to the Camp, he had so Artfully Reconcil'd his Interest with his Duty; but as subtle as this Fraud was, it did him no Good, amongst a People, whose Manners then were as *Plain*, as *Pure*, he was sent Back Ignominiously to expiate his Perjury, and to wash away that Stain which he seem'd to have brought upon a whole Nation. The Opposite Conduct of *Regulus* will make his Memory to live for ever; in the First War of *Rome* against *Carthage* he was taken by the *Carthaginians*, the Condition their Commonwealth was in, convinc'd 'em that Peace, or at least an Exchange of Prisoners was necessary for them; and the Authority which he had got in the *Roman* Commonwealth, gave 'em Hopes, that if he alone would undertake

## *A Discourse of Friendship.* 121

undertake that Negotiation, it would be immediately concluded, the Difficulty was to get him to Resolve upon it, to gain which Point they told him that they rely'd so much on his Probity, that they would have no other Mediatour but him, betwixt the *Romans*, and themselves, that they desir'd Peace, or at least that the Prisoners might be exchange'd, that he might go to *Rome*, and do his utmost to effect it, to these Marks of Esteem they added Threatnings, they requir'd him to swear to come back to *Carthage*, if he could conclude nothing of his Errand, and if it proved so, they let him know, that he must expect to dye by the most cruel Tortures, after having sworn him, they gave him his Dispatches, when he came to *Rome*, he told 'em the Occasion of his Journey, and after having canvass'd every Thing on both Sides, he concluded, that the War must be continued, and the Exchange deny'd, and he back'd his Counsel with such Cogent Reasons, that they came over to his Side; so  
having



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having by Generous Advices done every Thing that became a good Citizen, he had nothing else in his Thoughts, but to Discharge the Duty of an Honest Man, by being as good as his Word; then he was beset with *Cowardly Politicians*, who gave their Opinion, that he was not oblig'd to return, and gave out, that by the Help of some fine-spun Interpretations which they had Invented, he might Honourably evade his Oath; but this *Great Man*, without being warp'd, either by the Prayers of his Friends, by their flattering Remonstrances, or by the Tears of his Family, set out for *Carthage*, to dye by Torments as Frightful, as the Glory which he would reap thereby will be Durable.

It is therefore true, that in no Case it is Allow'd for a Man to break his Oath, or to be undutiful to God for the Sake of a Friend, which was exactly Compriz'd by that Antient, *Pericles*, who said, *That he was a Friend even to the Altars;*

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*Altars* ; there's the utmost Bounds, where the most Ardent Friendship must be at a Stand, that which makes One Step farther, is but a Sacrilegious Union, in the Advancing of which we ought to Tremble. What I have discours'd of already, relates only to where we swear to keep a Secret, but tho' there were no Oath, I will venture to Assert, that we have no Freedom to divulge the Secrets, we shall be *Culpable* of a Perjury the less, but still we shall be Branded as Unfaithful, and that is what a *True* Man of *Honour* would not yield to, tho' it were to save his Life.

Without Doubt, a *Secret* is a *Trust*, and a *Trust* is Nothing else but what we do commit to the Fidelity of another ; if the Secret is Lodg'd as a *Trust*, I ought to keep it, without disclosing it upon any Account, I violate the *Depositum* if I make use of it, no Occasion, no Pretence can give me a Dispensation ; those who have employ'd

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ploy'd all their Study on the Foundation of Natural Justice, the Fountain of all Laws, go so far, as not to dissemble the Treating him as a Robber, he who makes bold with what he has in Custody from another on a Condition, he is a Pilferer (say they) of what he had in his keeping.

A *Depositary* should keep a Thing as close as a Coffer, all his Business is to shut up, and never to open, but to the Party who has the Key; every one besides that would ransack there, must break it up; in a Word, there is but One good Way to preserve a Trust, which is to forget that they have it, that they may have no Remembrance of it, but when it is Time to surrender it to the right Owner. According these Incontestable Maxims of Justice, I dare say, that he who has a Hundred Thousand Pistoles deposited to his Care, cannot employ them to rescue his Friend's Life out of the Hands of Pirates who threaten to take it away,



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way, if a Ransome be not paid down at a Prefix'd Time; This is an Instance, where a Man ought to forget that he has any Thing committed to his Charge; because, that in Effect, he that is trusted with a Summ, may be said to have none of it; we have no Warrant to open the Chest where it is, nor to Break it up, for if we should, we are equally Guilty, as if we in the Night did get up a Ladder into our Neighbour's House to seize on the same Summ; the only Difference is, that the Law punisheth One of these Actions with the utmost Severity, but taking no Cognizance of the other, leaves Infamy to be its Executioner; to speak rightly, 'tis the same Thing; the Summ lodg'd is not in the Hands of him, with whom it is lodg'd, as if it were his own, 'tis there as his to whom it belongs, when the Depositary makes Use of it, he is as much a Felon, as if he had it not in his Hands he should go to steal

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steal it in the Night from the Right Owner.

Let us apply these Rules to a Secret, if he, with whom it has been trusted, knows no more of it, than if it had never been Communicated to him, what Use can he make of it, more than he would have done, if he had never been Acquainted with it? If he be Ignorant of it, he will not help his Friend by it, and he will reckon it as a great Misfortune that he was ignorant of it; this is his Plain Case, when he knows it only upon those Terms not to Reveal it; in the First Case, he ought to be sorry that he could not know it, in the next, that he could not tell it, this is all that he can do; besides, he ought no more to Reproach himself for not having discover'd a Secret, than he ought to have done for not having Robb'd to Redeem the Life of his Friend; if Friendship cannot justify Theft, it can never Countenance a Breach of Faith; we must not reckon that

## *A Discourse of Friendship.* 127

that Friendship has more Right to the Duties by which we are oblig'd to our Country, than to those by which we are bound to God, if our First Obligations engage us to the Sovereign Being, we have Secondary ones, which Sacredly engage us to the Common-wealth; let us make never so many Alliances, we must remember always that they are to be subordinate to the Love of our Country; there is nothing that the Ancients more Recommend in their Writings, nothing that the Great Men of the Heroical Ages has more establish'd by their Examples; no Body can read the Works of the *Philosophers*, the *Orators*, and the *Poets* of that Time, but must believe that with Emulation they exhausted all their Talents to give us such an Idea of their Love, as we can never come up to, but we cannot dive into their Histories, without discerning, that the Heroes in this Point, have not got Ground of the



## 128 *A Discourse of Friendship.*

the *Philosophers*, *Oratours*, and *Poets*, and that those have push'd on their Actions much farther than these have given us Draughts of 'em.

*Codrus*, King of *Athens*, ready to give Battle to the *Dorians*, understood from the Oracle, that if he were kill'd, his Army should be Victorious, when things stood in that Posture, that his Subjects out of Affection, and his Enemies out of Fear, were equally concern'd to save his Life, he deceiv'd the Vigilance of 'em both, being willing to dye, Provided that his Country might Triumph, he disguis'd himself, and went into his Adversary's Camp, and there Quarrelling with a Soldier was kill'd, and by his Generous Death he laid the most solid Foundations of the Glory and Grandeur of *Athens*. *Curtius* shew'd not less Affection to *Rome*; an Earthquake had made in the midst of this City a frightful Gulph, out of which issued a Malignant Vapour, which spread every where *Consternation* and *Death*,  
the

## *A Discourse of Friendship.* 129

the *Oracle* was consulted, whither Superstitious People fly for Relief commonly in Publick Calamities; the *Oracle* declar'd, that the Gulf would be quickly clos'd, if any *Roman* had the Courage to throw himself into it; *Curtius* no sooner was inform'd of this, but he gets on Horseback, and with full Speed Leaps into this Scene of Terrour, and by the Loss of his own Life Preserves the Life of all his Fellow Citizens, and thereby Deriv'd an Immortality on himself.

One may well think, that People who Sacrifice themselves so voluntarily to a Notion they have taken up about the Happiness of their Country, Prefer nothing before it, all other Love is conceal'd, when the Love of one's Country is in Competition, and Friendship is so far from Ballancing of it, that Paternal Love, the strongest of All, yields to it, as the Rest do: So *Brutus*, after he had driven the Family of *Tarquin* from *Rome*, and had laid the First Scheme of

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a Common-wealth, having discover'd a Conspiracy to Recal them, as he was *Consul*, he had all the Conspirators Try'd, and Condemn'd to dye, he had but Two Sons, which he lov'd Dearly, and were all the Hopes of his Family, they were found Parties in this Conspiracy, deaf to any Groans that Nature might extort, Inexorable to the Prayers of the People who solicited their Pardon, he executed them *First* for the Welfare of the Country, and by their Punishment kept others to their Duty, who might have been Corrupted, if his own Children had been befriended with Impunity.

But why should we go so far for Examples of the Prevalence of the Love of a Man's Country? Have we not Plenty of 'em in *France*? Which tho' they have not been so much Celebrated, are not yet the less Admirable; I own that I have so much Fondness for the *Nation* where I was *Born*, that it gives me some Degree of  
Melancholly



## *A Discourse of Friendship.* 131

Melancholly to see that an Infinite Number of Heroick Actions done by our Countrymen, are as it were Buried in Forgetfulness, because they were not Recorded in Works fit to transmit 'em to Posterity: Nothing ought in my Sense more to Persuade our Great Men to Protect Learning, and to Honour it whilst they live, than to engage those who Pursue it, to Advance it to such a Degree, as that they may *Eternize the Virtues, and great Actions* of the Age they live in; indeed, (to return to what we said before) if we are Discoursing of the Love of a Man's Country, every Body can Quote *Greeks and Romans* who have been Illustrious upon that Account, but scarce any Body can find out those in *France*, whom an equal Love ought to Immortalize, and yet we have a great Number of 'em: Amongst many Examples that I can Relate, there is one in my Mind, which cannot be eno' Commended; after the Death of *Charles the Fair*, which

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happen'd in 1328, the Crown devolv'd to *Philip* of *Valois*, who was the nearest Akin to the Royal Male Line; *Edward* the *Third*, King of *England*, claim'd the Succession, and pretended that his Right was Indisputable; he was by his Mother *Isabel*, the Grandson of *Philip the Fair*; as he durst not openly Attack the *Salique* Law, on which the *French* do so exceedingly doat, he maintain'd at First, That that Law could not be apply'd to him, that it was true that it did exclude *Women*, because it was the Intention of it, that *Women* should not Command *Men*, but he said, that that could not Affect him who was the next Heir Male, tho' descended of a *Woman*, and that as it happen'd that he was the next Heir Male, the Kingdom could not be lawfully Contested against him: *Philip* of *Valois*, on the other Side asserted, that the *Salique* Law by Incapacitating *Women* to Reign, did necessarily Disable also those that sprung from 'em, because it is not Possible

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Possible that the Right to succeed can be transmitted by a Person who has it not, and also that since the Foundation of the Monarchy, there never was an Instance, that *Males*, let 'em descend from Females in any Degree whatsoever, were ever taken into the Succession ; then King *Edward* would try the Validity of the *Salique Law*, and look'd upon it as Counterfeit ; the Quarrel grew High, and the States of the Realm Assembled, the *Ambassadors* of the King of *England* were heard, and forgot nothing that could be said to Justifie his Pretension, but in Spight of all their Quirks, the *Salique Law* Prevail'd, and by the Unanimous Consent of the Nation, the Right of *Philip* of *Valois* was Confirm'd : King *Edward* who had Acquiesc'd, reviv'd his Claim several Years after, and choosing to supply that by Force, which he could not have by Justice ; He enter'd into *France* with a *Powerful Army*, he came before *Calais*,



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which refus'd to Acknowledge him, and after a long Siege, he reduc'd the City to such Distress, as to be ready to be storm'd ; the Inhabitants desir'd to Capitulate, but he Refus'd to hear 'em, except upon One Condition, and gave 'em but Three Hours to Resolve upon it ; the Condition was, that they should Deliver to him Six of the *Principal Burghers* in their Shirts, with Ropes about their Necks, to be Hang'd Immediately at the very Gates of the Place, he had Resolv'd by this single Cruel Example to *Intimidate* all the other *Towns*, and believ'd that he might use such Rigour over his Enemies whom he treated as *Rebellious Subjects*: In such a Terrible Extremity, when they were in the utmost Despair, Six of the most *Eminent Townsmen* Declar'd to the People, that were got together, that they were ready to submit to the Impos'd Terms of the *Inexorable King Edward*, that they thought themselves too Happy to be

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be of the Number of those that could *Attone* his Wrath, and that they should dye with Satisfaction, since their Death would Protect the Lives of their Fellow Citizens; 'twas to no Purpose, that the Admiration of the People at so singular a Virtue, and the moving Affection of their Friends, *oppos'd* so *Generous* a Resolution, nothing could shake 'em, their Noble Earnestness must be yielded to, they were deliver'd to the *Conquerour* in the Mortifying Dress he had Prescrib'd; he order'd that they should be carry'd to the Place of Execution, they went thither with as much Courage as those who contend for *Glory*, but before that the Orders of King *Edward* could be observ'd, the Queen his Lady was so dexterous by her *Tears* to make his *Fury* relent, and by her Reason told him that his *Policy* and *Glory* were engag'd in it, which obtain'd their Pardon. These Men, so worthy of Immortality, well deserve to be Recorded, and

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never to be blotted out of Remembrance, they are called *Eustace St. Peter*, (who was the First that offer'd himself) *John of Aire*, *James*, and *Peter Wifant*, the Names of the other Two have escap'd the Scrutiny of Historians.

I have certainly gone too great a Relation, but it must be forgiven me, it has ever struck me with so much Wonder, that I could not Deny my self the Contentment to Describe it ; let us return to the Consequences which arise from such Great Examples ; they demonstrate clearly, that in all Ages, amongst the Famous People, either for Understanding or Virtue, the Love of one's Country was ever reckon'd Superiour to all other, we should not, when so many Ages are run out, have Preserv'd such a Profound Veneration for these extraordinary Men, if it had not been as *Just*, as *Glorious*, to Postpone a Man's Family, his Friends, nay his Life it self, when the Welfare of his Country calls for his



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his Assistance; notwithstanding, it must be confess'd, that if this Love of a Man's Country has been Relish'd by all *Ages*, in all *Nations*, yet all Men have not been Affected with it; we have seen an *Antient Philosopher* Asserting, that a *Wise Man had no Country*, and Boasting that he was a *Citizen of the World*, and at this Day there are still found too many, who are *Dazled* by these *Maxims*, without observing, that instead of Refining Humanity that Way, they Destroy it; if it were as easie for a wise Man to be unconcern'd at all Things which Necessity perpetually makes him feel, as 'tis, to suppose in his Discourse, and in his Writings, that he has no Difficulties to struggle with, then I would give my Voice that we could never eno<sup>r</sup> extol the Excellence of those Precepts, which draw us off from every Thing that 'is without us, to make us find every Satisfaction in our selves; but these Exalted Notions are so much above our Weakness,

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Weakness, that there is no Body but will agree, if he speaks Cordially, that they are of no Manner of Use.

Man can neither Live alone, neglecting all besides himself, nor Live with others in Society, without yielding to give every Thing to them, which he claims to Receive from 'em ; if those *Sages* of the *First Sort*, can, by bringing back the *Golden Age*, dwell in *Caves*, cloath themselves with *Leaves*, or *Skins* of *Beasts*, live on *Acorns*, and *Wild Fruits*, I confess that it would not be impossible to arrive at that *Independency* which they so much cover, and whereby they should be beholding to *Nobody*, but I had rather Admire their Condition than enjoy it, I will reckon the utmost of their Purchase, and count all the Sweets and Conveniencies of Life which they lose, and at last it will be found that they have but a Dear Bargain. It would be to no Purpose to carry this Dissertation any farther,

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farther, I do not Recommend my Reflexions to Men who live sequestred from Neighbours, and out of the Limits of settled Commonwealths, I write for such as live in Civil Society, and which enjoy all its Blessings, by Possessing their Estates in Peace, under the Protection of Laws, and Government; under the Shelter of their Innocence, they are secure against the Attempts and *Insults* of wicked Men, they reap upon all Occasions the Fruit of the Common Industry of their Countrymen; I averr, that it can never be Allow'd these Men to Renounce their *Country*, to stile themselves *Citizens of the World*; I do also pretend to demonstrate to 'em, that their own Interest is at Stake therein, and that such an *Indifference* for a Man's Country cannot be Approv'd. When Men First united to form Societies, they were quickly struck with a Sense, that they should soon be Disunited, if they did not pitch upon a Common



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mon Object, that should be as the *Centre* to which all their Intentions should tend; and they did not *Combine* together but by the *Bands* of *Justice*, *Reason*, and *Good Humour*, which no Body must break in upon, but on the Penalty of being cut off from the Society, or Disgrac'd; thence all the Love of our Country, our Laws, and generally all Duties fetch their Original.

The Love of a Man's Country is the common *Centre* where all the Subjects of the same State ought to meet, the *Laws* set out every Man's Employment, and *Ascertain* to every Man the Possession of his Rights, ordain what is Good, and Reward it, *Prohibit* all Evil, and *Punish* it; Duties engage Men to lend, and to yield constantly all the Succours that their own Weakness can spare: He that makes but One Excursion from this Common *Centre*, overthrows the Foundation of Civil Society, disturbs its *Oeconomy*, and tears asunder its *Ligaments*,

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*ments*, if you give over concerning your self for your *Country*, you will fall sensibly into the Ridiculous Inconvenience of the Ingenious Fable, which describes to us the Falling-out of the Stomach with the rest of the Parts of Humane Body, a Dissention equally fatal to the Members, and the Body ; for, in short, would you have others Reason otherwise than you do, or shall they have Privilege to Reason so ? If you would force 'em to Reason otherwise, what Right have you to do it, and would you not be Unjust in so doing ? You must therefore permit 'em to Reason as you Reason, and at that Rate a Man's *Country* is universally Abandon'd, each Man becomes his own proper Centre, and values nothing besides, which has not a Tendency that Way. You may ask perhaps what it signifies to you ? 'Tis very easie to clear up that Point to you, each Man looks no farther than the saving of his own *Estate*, the Revenging of his *Private*

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*vate Quarrel, that Injustice, and Violence, which falls upon others, does not Affect us at all, we ought to have no Affair without a Subserviency to the Publick Good, when the Publick is torn in pieces, then we may stand on our own Legs, as well as we can, the Authority of Laws falls to the ground, and no body troubles himself to support it, so much the worse for those who are thrown down by its fall, the strongest domineers over the weakest, a Misfortune to the oppressed, the Widow, and the Orphan are stript, this is only unhappy to them, my Neighbour is Assassinated, and Robb'd, but I am scotfree, People that look for better dwellings than they had, are come in Arm'd to my Country, they have already sack'd Many Cities, Massacred the greatest part of the Inhabitants, drove the Rest off their Lands, but they have not yet Attaqu'd my House, nor Invaded my Estate, and I have nothing to do with other folks, what will come of all this? The Storm in  
the*



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the end will reach, and fall upon you, without your Assistance others were not able to defend themselves, neither can ye stand without *Auxiliaries*; you have forsaken them, and they will leave you in the *Lurch* when it comes to their *Turn*, had you been united with an Intention that had fasten'd you *Inseparably* to the *Common Interest*, you had sav'd your *Life*, your *Quiet*, and your *Goods*, but when you are disjoyn'ted by a *Narrow Soul* which shuts up each of you in the poor compass of his *Private Interest*, you take the readiest way to Ruin all.

Therefore the common Reasoning of those *Philosophers* has but a slender bottom, who believe that they are only born for themselves, why, say they, should we be so *Passionately* fond of our *Country*? *Will that* be always *the* place where I shall live best? It will cost me nothing to change my *Climate*, and my *Country*, those who argue at this *Rate*, do not observe that if all Men thought as they do, they

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they would find the Love of *Publick Good* Banished out of all Countries in the World, as well as their *own*, they would see Private Interest have an *Universal Sway*, and *Injustice*, and *Violence* would every where *enlarge* their *Empire*, so that they cannot promise themselves to have a peaceable Enjoyment of what they have in their own Country, nor to have a Freedom of transporting it into *Foreign Parts*, nor besides, to meet with *Repose* and *Security*, so that the more they change their Country, the more they will find how just and necessary it is to love their own, and stick to it in the Order of Nature. Man does not Love in *Proportion* to the *Interest*, that he finds in it, his *Advantage* is the Ground that fixeth him, now amidst all the Engagements that may hold him, the Love of his Country is doubtless most *Profitable*, and *Necessary* for him, 'tis that which secures to him all other *Temporal Comforts*, 'tis then *Natural* that this

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this Love, without which we cannot calmly enjoy that of any other kind, should keep 'em all under a *Dependance* on it, and that they should always be ready to be sacrific'd for its sake, if it does happen sometimes otherwise, and that we have seen People *renounce* their *Country*, and bring Fire and Sword into it, 'tis a *Disorder* so far from being to be *Imitated*, that it can only raise a *Horror* in the *Considerer* on it, such *unworthy Men* have been look'd on as *Monsters*, that have smother'd all the Sentiments of *Virtue*, and we write only upon their Account who will be bound by the *Laws* of *Friendship*, and whose *Laws* *Indispensably* engage to be *virtuous*.

These very Persons ought to concur with me, that the Love of our Country, is a Sentiment engraven in our Soul, for our *own proper Interest*, *Countenanc'd* by *Reason*, and *Confirm'd* by *Honour*, hence it is, that *Nations* the best *Govern'd*, have ever look'd on that *Condemnation* as the most shameful, which declares Man



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an *Enemy* to his *Country*, 'tis upon that Account that Rewards are Assign'd to such as kill Men of such Ill Principles, hence comes that secret Joy which *Honest Men* feel at the least *Advantages* which happen to a *Country*, which they have no great reason to *Commend*, that *Discontent* when it is in *Disgrace*, that *piercing Grief* to be at a long distance from it, that *Desire* to come back to it, which by their *Confession* torments those who are *Exiles* from it, for still the dwelling so far from it is look'd on as a *sort of Banishment*, therefore 'tis not permitted to a *virtuous Man*, to have no *Country*, he who can dispence with himself from shewing that Love which he owes it, may as well dispence with all his *other Obligations*, as he will acknowledge no *Country*, so neither will he acknowledge a *Father*; a *Citizen* of the *World* seems to me to resemble much a *Friend* of *Mankind*, if wheresoever he finds *Men*, he shall find *Fellow Citizens*, by the same Rule, wheresoever he finds *Men*, he must find *Relations*,  
and

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and consequently *Friends*, he who thus weans himself from all the *World*, deserves that all the *World* should withdraw themselves from him.

Friendship challengeth Souls that are more Sociable, and more *Loving*, these *sensible Souls* will *Regard* their *Country*, their *Relations*, and their *Friends*, they will *distinguish* the *Rank* of every one, and by the *Proportion* of the *Ardour* that they shew to each of 'em, they will complete a suitable *Duty* to 'em all, from thence we shall easily *Conclude*, that if the *Love* of our *Country* ought to have the *Pre-ference* above *Friendship*, a *Friend* who forms *Designs* against his *Country*, instead of being capable to require that his *Friend* should second, and serve him, he has all the *Reason* to expect to be treated as an *Enemy* by him, from that *Moment* all the *Tyes* of *Amity* are *dissolv'd*, we *forget all* that we did owe to such a *Friend*, that we may the better *Recollect* what we do owe to our *Country*, as soon as he is wanting in his *Duty* to his *Country*, he not only

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gives us a *Right*, but obligeth us to desert himself, no Faith given, nor Secret deposited ought then to stop us, we have *Antecedent Engagements* with our Country, which will not allow that any *Engagement* taken against that, can stand good, and 'tis in it self a *Guilt*, but to Conceal such a Crime.

This *Consequence* flows so naturally from the *Principles* I have laid down, that I might well think it unnecessary to justify it by Example, *old Histories* are full of 'em, the Severity of *Brutus* against his own *Children* has been *Imitated*; when *Cataline* had form'd that *frightful Conspiracy*, which aimed at nothing less than to *Burn*, and *Sack Rome*, to cut the *Throats* of the *Principal Senators*, and to overturn the whole *Commonwealth*, there was a *Father* who having discover'd that his *Son* was one of the *Conspirators*, to revenge the Wrong that his *Country* might have sustain'd, he *Reviv'd* that *Power* which the *Ancient Roman Laws* gave to *Parents* over their *Children*; he stabb'd him



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him in the Breast with a Dagger, and by so Generous an Action let the rest of the *Complices* understand, that they might be so far from expecting to find any *Asylum*, or *Safety* in *Rome*, that they ought to reckon they should meet there as many *Enemies*, as *Romans*, this is the Temper that every *Honest Man* ought to be of, in *Relation* to his Country; I never shall look upon those but as *Profligate Persons*, who in such dismal *Emergencies* keep *Fidelity* with their *Friends*, and *those*, as *Imprudent*, (to say no worse) who either on the *Stage*, or in *Books*, *Recommend* to us *Examples* of this sort of *Fidelity*, as *Models* of perfect Friendship, so far is it from being dangerous to let Men know, that there may such Cases fall out, where a Man's Fidelity may be dispens'd with, that they can never be told of it too much, nor it can never be repeated to 'em too often, that if they should ever happen to *Conspire* against their *Country*, there are no *Relations*, or *Friends*, in whom they can *Confide*; because

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there is no Body, who, instead of *adhering* to his engag'd Faith, is not bound to *break* it, and that the most Intimate *Confident* of their Secret, is the most oblig'd, and the most Interested to Reveal it, what can come of this Distrust? An Impossibility to Communicate his Designs, because a Man will be afraid to be betray'd, and undone; and from that time that such Communications shall become Impossible, these *Tragical Enterprizes* will become so also, a Man may sometimes have a Soul Perfidious eno' to Contrive alone such a *detestable* Design against his *Country*, but he will very rarely get *Confidents* to *Concert* the *Execution*, and *Confederates* to *Consummate* it; so, when the *Miserable Creature* that could entertain such Thoughts in his Head, shall be fully perswaded that he cannot with *Impunity* disclose his *Treason* to any body, he will be necessitated to stifle, and forget 'em.

I foresee, that it will be objected to me, that if it is lawful according to my Principles to make a Breach of  
Faith

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Faith to our Friend on the Score of our Country, a Man may also by a necessary Consequence be allow'd to falsifie with an Indifferent Man, for the sake of our Friend, in the first Case we give Preference to our *Country*, before our *Friend*, in the next, we give Preference to our *Friend*, before an *Ordinary* Man, the Distinction betwixt the Two Cases is notwithstanding easie to make, and very plain, when we give a *Precedence* to our *Country* above our Friend, we fulfil an Obligation that is *Coæval* with us, and from which by any subsequent Engagement we cannot depart, in the *Precedence* which we should yield to the *Engagements* which we have with a *Friend*, above those which we have taken with a *Common Man*, we should do quite the *Contrary*, we should sacrifice a *Publick Right*, to a *Private one*, *Publick Right* means, that Trust should be establish'd amongst Men, that they should keep their Faith given, that they should faithfully perform their Agreements, when they have nothing



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*Criminal* in 'em, these are the first Foundations of Justice, these cannot be shaken, without overthrowing that. The Private Right of Friendship demands, that you procure the Welfare of your Friend by all Innocent Methods, that you can think of; if therefore you should go that way to work, as to *sacrifice a Depositum*, or a *Secret* to your *Friend*, you would visibly *sacrifice a Publick Right* which enjoyns you to keep Faith, to a right, or rather to a particular *Interest* of *Friendship*, which seems to advise you to violate your Promise, that is a thing which Friends can never countenance, because *Innocence* must be a *necessary Ingredient* in all the Services that are done, after having laid down these Principles, it will not be difficult to shew, that the Duties of Amity are equally subordinate to the Duties which a Family requires, I am very jealous that this *Proposition* at the first *Onset* will make many Minds fly off from it, there are but too many People, who think they make themselves very estimable Friends,

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Friends, when they advance the Rights of Friendship beyond all other Rights, one believes that he is the better Friend, in Proportion as he boasts, that he is ready to offer up to *Friendship* the *dearest Victims*.

But those who reason so, don't reflect, that *Friendship* is *pure*, and that consequently it cannot agree with every thing that discovers *Trouble*, and *Disorder*, 'tis not an *Emotion* of *Passion* which subdues Reason, and which Irresistibly draws it towards what appears *Agreeable*, or *Profitable*, 'tis a *Pleasing Sentiment*, which accompanies, and steers Reason towards what is *agreeable*, and *honourable* at the same time, 'tis not at all surprizing that *Passions* which are *blind*, *impetuous*, and *unjust*, should run with *Rapidity* after that which gratifies 'em, without any Possibility of checking 'em by what is *Convenient*, but it would be much more so, that *Friendship* which is always *Per-spicacious*, *Reasonable*, and *Wise*, should contemn Duty when 'tis in view, to go where Pleasure does invite, so,  
tho'

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tho' a Man has often a better *Relish* to serve, and oblige his Friends, than to do Good to his Kindred, and to make Provision for them, true Friendship will conceal that Satisfaction of his, only to listen to the Suggestions of Virtue, and when Virtue shall have let Friendship understand, that Relations ought to be consider'd before Friends, *Friendship* may fetch a Sigh, but yet will obey Virtue. When I speak of *Relations*, I would not be thought to comprehend under that Expression all those that the *Common* Signification of the Word takes in, I understand by it only *Relations* in a direct Line, and I restrain those which are but in a *Collateral*, to *Brothers*, and *Nephews*, because amongst *Brethren*, the *Eldest* ought to stand instead of a *Father* to the rest, and the *Uncle* to his *Nephews*, I do not pretend to say by thus distinguishing of 'em, that we owe nothing to those which are in the other Degrees, I would only preserve betwixt them, and others, the same Difference that *Nature*, and *Law*,  
have



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have made, if we consult Nature, it does not seem that she extends her Views beyond Children, with a Design to perpetuate her self, she tyes *Fathers*, to *Children*, by a *Sentiment* of *Love*, and *Children*, to *Fathers*, by a *Sentiment* of *Need*; but there it stops *Law* on the other side, which does not Interest it self less in the preserving of *Families*, than *Nature* does in the propagating of Mankind, has carried its Foresight much farther, that *designs* that the Memory of *Parentage* should be kept up to a certain Number of *Generations*, and it has constituted, that such as fetch their *Original* from the same Man should be ty'd by common Bands to a certain Time, this gave the *Rise* to *Lines*, and *Degrees*, but in the settling of this Order it has put great Distinctions betwixt these different Degrees, and the Effects which they are to produce, it would be too *Forreign* to my Subject to relate 'em all here, it's eno' to observe, that it has consider'd these *Families* in Two different manners, either as to *Successions*, or in respect

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respect of *Marriages*, 'tis in the *Right of Succession*, that it has included all the Effect of the *Parentage* in the *Collateral Line*, it only excepts *Brothers*, and *Nephews*, out of it, which it takes notice of in the *Regulations* which it makes of *Marriages*, in those its *Application* is more *Moral*, it does not only regard the Interest of the *Family*, but moreover what corresponds with publick Decency.

'Tis for this Reason that it forbids *Marriage* betwixt *Relations* in a *direct Line*, let it be in what *Degree* it will, and it restrains this *Prohibition* in the *Collateral Line*, to *Brethren*, and *Sisters*, to *Uncles*, and *Nieces*, this *Publick Decency* consists in that, that Persons are united much nearer, and are more immediately subordinate in the *Right Line* than in the *Collateral*, from this *Subordination*, there ariseth a *Respect* which ought to be *Inviolable*, and which very little suits with that sort of *Equality*, and *Familiarity* which is *Introduc'd* by *Marriage*; for the same Reason, the *Law* having look'd upon the *Eldest Brother*, as the  
*second*

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*second Father* of the *Younger*, and the *Uncles*, as *second Fathers* of their *Nieces*, it was just that it should put them under the same Rules of Decency, and let the same Prohibition of Marriage reach them also; if it be therefore true that we adhere to some *Relations* more for the *Estate* of the *Family*, and for the Order of *Succession*, than for any thing else, and that on the contrary we stick to others, yet more out of Duty, and *Publick Decency*, than from other Tyes, it must necessarily be agreed, that my Distinction betwixt these Two Ranks of Relations is well grounded. We will do nothing which doth *Prejudice* the *Right*, which some may have one Day to our *Estate*, but we will pay exactly to others, all the Duties which *Publick Civility* can claim for them. Amongst these Duties, I shall not decline inserting the *Preference* which is due to them, before our Friends, I do not say a *Preference of Affection*, for *Affection* does not interpose in the Case, 'tis a *Sentiment* which we cannot be divested of, which neither  
waits



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waits for our Will, nor that of any other Body, we neither love when we will, nor whom we will, so *Publick Civility* cannot tye us down to *Sentiments* which neither depend upon us, nor it self, and which ought to be inspir'd into us by others, if they would that we should have them at all; but that has a *Privilege* to exercise its *Empire rigorously* over our *Actions*. We can Love our *Friend* more than all our *Relations* together, if they do not make upon our Heart that soft Impression, which he has Skill to do, but when we come to Action, this *Sentiment* will not determine our Conduct, that must be left to be regulated by Duty: So when there happens to be a *Competition* betwixt a *Friend* and a *Relation* of that *Denomination* before mentioned, if the Offices and Succours which they demand of us cannot be given but to one of 'em, we shall satisfy the Engagements of Nature and *Publick Civility* preferably to the Obligations of Friendship, and the Inclination of our own Soul.

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I cannot Read without *Admiration*, mix'd with exceeding *Pleasure*, the Will of that *Antient*, who having no *Estate*, and leaving his *Mother*, and his *Daughter*, without having any Hopes of *Relief*, bequeathed his *Mother*, to his *Friend* to cherish her, and his *Daughter* to Marry her, 'tis not easie to decide which deserves greater *Commendations*, either the *Testatour*, who had such *Ideas* of *Friendship*, as furnish'd him with *Necessary Confidence* to make such a *Will*, or the *Legatee*, who thought himself so bound by the *Legacy*, that he fetch'd the *Mother* Home, and took Care of her till her Death, and the same Day that he gave his own *Daughter* in Marriage he Married his *Friend's*, and gave her an equal *Fortune*, but I should not *Hesitate* to *Condemn* the *Legatee*, if to be more capable to receive his *Friend's Mother*, he had driven away or forsaken his own, or if by *Marrying* the *Testatour's Daughter* he had left his own without a *Portion*, *Friendship* is not introduc'd to dispence with Men in *Duties*, which *Nature*, and *Honour* enjoyne

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enjoyn 'em; much less to dispence with 'em in favour of such Duties as they have brought into *Vogue* themselves; for if it were applied to such Uses it would be an Instrument to *depreciate* and *destroy* *Virtue*, whereas its first Drift and principal Employment is to maintain and *fortifie* it. Let not Men be *persuaded* then that they raise a considerable Objection against these *Principles* when they ask, What is to be expected from such *Friends*, who conceive they are so much indebted to *God*, to their *Country*, and their *Family*, and what *Overplus* will there be for *Friends*, when all these different Obligations shall be discharg'd? I enquire with much more Reason what Security can be found in those *Friends*, who are capable of *postponing* *God*, their *Country*, and their *Family*, for the sake of *Friendship*? What *Principle* will so *monstrous* a Tye go upon? Certainly they will not put it upon *Virtue*, for that is so far from *vouching* for such a *Confounding* of all Duties, that it consists in the exact Observa-  
tion



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tion of 'em, such a *Band* as would unite Men only to be *disorderly* and *criminal*, can never make *Pretensions* to the *fine Name* of *Friendship*, besides the *Occasions*, where our *Engagements* of *Friendship* might *Interfere* with our other *Duties*, are so *Rare*, that it will seldom fall out that Friends will suffer by that just Preference which those Duties call for, but if by an extraordinary Hit such a thing should happen, such Friends, who when they contracted their *Friendship* took this Principle along with 'em as a Rule in their Engagement, will have no Reason to complain, and will not be deceiv'd; they will say that in *Love Fancy* gives *Judgment* without consulting *Reason*, but in *Friendship* we do not subscribe to that, any farther than *Reason* will give Leave, 'tis by carefully taking Advice with that, that People will learn what ought to be allow'd to *Friendship*, and what refus'd, 'tis not possible to foresee all the *Circumstances* which ought to clear the Point; nor to descend to all the particular

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particular Instances that may occur, one ought to be contented to prescribe some General Rules, which may be applied upon occasion, one of the chief is, never to forget that a Man ought to gratifie his Friend, but not his Passions.

So at all times when our *Friend's* Interest summons us, we ought not only to *run*, but *fly*, but if we make it out that he puts us upon things which neither *Honour*, nor *Probity*, will suffer us to do for our selves, we then may well have the Courage to withdraw, 'tis very sufficient if a Man loves his *Friends* as *himself*, for they must needs distrust us, tho' we should *Swear* that we love 'em more, such a Thought is a *Ruffle* in *Nature*, and *Prudence* will not give way that we should count upon a Disorder. Our Friend has commenc'd a Suit at Law, 'tis not our *Province* to give Judgment in it; when he first sets out we ought to presume that he goes upon good Grounds, and from that Moment we are oblig'd to lay out freely our *Money*, our *Counsel*, our *Talents*,  
and

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and our *Credit*, to support him; but if afterwards we find that 'tis a *vexatious Prosecution*, and we are *Indubitably convinc'd* that it is so, we ought to *advertize* him of it smoothly, and put a stop to it if possible with a high Hand; to spare nothing to put him into the Track of Justice, but if all our *Efforts* that way will do no good, all that we have to do is to *Lament* him, we are not able to do him any farther Service, without making our selves Parties in an Action which we condemn, but if in such harsh *Junctures* *Virtue* forbids us to back our *Friend*, *Friendship* will never *Licence* us to *declaim* against his Conduct, we must *blame* him when we are in *private*, but *excuse* him when we speak to others, and acquit him in our own Breasts, to go on in a wrong Case, not to be mov'd by Arguments which evince the Injustice of it, and not to let it fall, after we have once set it on foot, can be only the Product of Humour, or Passion, one is a Weakness, the other a Disease of the Soul, 'tis a false Step 'tis true, but such an



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one as we ought rather to charge it upon Human Nature than upon our Friend.

He is *feeble*, or *diseas'd*, to *Day*, we shall be so to *Morrow*, we do not see as he does, for his Sight is *con-*  
us'd, let us take especial care not to conform our Wills to his, for he has lost his free Will, but let us treat him tenderly, and expect that *Time*, or *Reason* may *cure* him, if we put not a *Sword* into the Hands of a *Mad Man*, though he solicits it with the greatest *Importunities*, at least let us not deny him *Nourishment*, and necessary *Remedies* to *dissipate* that black *Vapour* which torments him, the less *Complaisance* which we have for him, the more *Compassion* we shall have on him with his *Fits*, let our Cares be *redoubled*, and the more extravagant he seems, let us Abandon him the less; this is what should be the Rule of our Demeanour to a Friend, whom either *Passion Blinds*, or *leads Astray*. I cannot Approve of those *Men*, who *confound* the *Passion* with the *Person*, and who shew no more  
Favour

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Favour to one than to the other, give the *Passions* no *Quarter*, they are your *dangerous Enemies*, you cannot pursue 'em with too much *Heat*, but spare the *Persons* whom these *Passions* carry down Stream, and think that every Day you are threatned with the like *Misfortune*, he that would have *Friends* without *Passions*, would have *Friends* who are not *Men*, they are too much twisted with *Humanity* to be unravell'd from it, the wisest Man is not he who has none, but he who has the least of 'em; 'tis an admirable Maxim, that *Friendship* should serve as a Companion to *Virtue*, and not as a Prop to *Vice*, but we must not conclude from thence, that we must renounce our Friend as soon as he falls into any *Libertinism*. Let us distinguish betwixt a *Passion*, an *Infirmity*, a *cursor*y Fault, and a *black Action*, and a *Corruption* of the *Heart*, let us not be *virtuous*, beyond what *Virtue* challengeth at our Hands, let us not take off *Friendship* from its Service, to list it on the side of *Passion*, our Duty has a fix'd *Boundary*, and

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it may stop there without Scruple, if it goes farther, if it attempts to pluck us from our *Friend*, it goes astray, and bewilders it self in *Illusion*, and a false Niceness; one may easily apprehend by this Example, how far Friendship may go in other Cases, yet I cannot forbear to examine one of 'em, which I have heard propos'd more than once, the Examination of which may be Beneficial, because they bring it into Play often; a *Magistrate* finds himself *Judge* of his *Friend*, can he be his Judge in spite of an Intreaty that is made him to desist? Can he after he has heard one part of the Business suspend Judgment, for fear of hurting his Friend by giving his Vote against him? In short, if the *Question* be disputable, can he take against his Opinion that side which he finds most favourable to his Friend? 'Tis not easie to lay down a certain Principle for the Decision of the first of these Questions, that which may be said in general is, that *Friendship* is not in it self a Subject which can oblige an *Honest Man* to



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to refuse it, as it had not its beginning in Trouble, that it is quick-fighted, and does not go but as it is supported by *Virtue*, there is no room to fear that it will taint the Affections, or seduce the Mind; a true Man of Honour ought not to refuse to be Judge in his own *Case*, if he is desir'd to be so, he is not worthy of that outward Testimony of Esteem which is given him, if he durst not first give it to himself in private, and if he does not find himself in a Condition to hold it up in publick, why then should he shift off being Judge in his Friend's *Case*, when he finds himself call'd to do it by the Duty of his Employment? If the Magistrate owes every thing to Justice, he owes nothing to the Whimsies and Disturbances of Pleaders, and what would become of a Man if he were obliged to calm all their Fears, and to scatter all their Suspicions? So he will do his Duty, when without any Respect had to these groundless Jealousies, he shall keep his Place, and execute the Ministry that he is entrusted with;

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yet there are Persons of a Character so *sensible*, and so subject to *Prepossessions* in favour of their *Friends*, that it is scarce possible for them to do 'em Wrong, 'tis for them that find themselves liable to be sway'd by such Impressions, and which they have given Proof of, to judge themselves; a Man is no more fit to be a *Judge*, unless he can be fully convinc'd that he is able to remain in an exact *Neutrality*, this Equality of Mind is the only Condition suitable to a *Judge*; and he ought to act as much in favour of his *Friends*, as against 'em; perhaps there is not a more dangerous Snare to *scrupulous Friends*, than when out of fear that they should be too much byass'd by the Inclination which they have for their *Friend*, they precipitate themselves wholly on the other side; such *Friends* are more dreadful than declar'd Enemies; 'tis in a perfect Indifference that Equity consists, 'tis not easie I confess to find that Temper, but he who does not hold his Scales even can never be equitable.

As

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As soon as a Man is doubtful, and that he is afraid he shall either rely too much on *Friendship*, or distrust it too much, the surest way is to desist, this way of Proceeding costs *Honest Men* but little, when, after having examin'd themselves, they think there is a *Necessity* upon 'em to espouse it, but I see at the same time that they take it, most Judges become Advocates for their Friend. Do they do well? The Laws forbid it, but Custom warrants it, the Law which ever takes *Precaution* against the most distant Evils as soon as they are *possible* to be met with, has been of Opinion, that there was Ground to fear, that the Weight of such a Solicitation might make the *Balance* to sink; but because 'tis presum'd that Judges were not *Common Men*, *Custom*, whose *Empire* is above *Law*, has given 'em a *Dispensation* from that, lest by doing too much *Justice* to others, they should not do eno' to themselves.

As this Matter depends more upon *Civil Law*, than *Philosophy*, I do not pretend here to examine it throughly,



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will only say, to keep within the Compass of my Subject, that Amity never enforceth any Obligation to violate the *Laws*, if your Friend's Suit appears just, remain in your place, be his *Judge*, nothing stands in your way, if it appears to you unjust, or suspicious, with what Right dare you ask of others their Vote, for a *Case*, to which you durst not your self give Consent? We know what in such a *Case* a *wise Man* of *Greece* did, he sat Judge with others in a *Capital* Matter upon one of his best Friends, after a serious Examination, he was convinc'd, that he could not acquit him, without betraying his Conscience, the Bent of Friendship drew him on one side, love of Duty kept him on the other, which way must he incline, when he was brought to such a Strait? At that *Nick of Time* when he was *Judge*, he could not avoid the Exercise of his *Ministry*, this was the Steerage he pursu'd, then the Usage was to give their Opinions by Scrutiny; he was so successful in his Eloquence, and  
applied

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applied his Authority to so good purpose with the other two *Judges*, that he engag'd them to put into the Collection of Votes their *White Ball*, which denoted an *Acquittal*, at the same time he put in a *Black One*, which testified his *Condemnation*, so, two Votes being superior to one, an *Absolution* was pronounc'd, and he pretended to have happily satisfied *Friendship*, and *Justice* at one time; but that which he look'd on as an ingenious Subtilty, was indeed but a gross Error.

If he had weigh'd Things more justly, he had apprehended clearly, that he impos'd on the other *Two* on the *Bench*, and he had reason'd thus to convince himself that he had so done, either 'tis lawful to sacrifice *Justice* to *Friendship*, and if so, I ought not only to engage my *Colleagues* to give their *Suffrage* to my *Friend*, but I ought also to cast in my own, and I am false to *Friendship*, if I refuse it him, or, it is prohibited to sacrifice *Justice*, to *Friendship*, and then I can neither corrupt or mislead my  
Partners

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*Partners* in the *Commission*, without making a Failure in *Justice*, every one will make of this Story such an Application as best suits him, I go on to the second Question, where it seems naturally to carry me, and I query, if a *Judge*, when he has begun to take Cognizance of a Matter, can, when he perceives that he shall be oblig'd to be of an Opinion, that is against his Friend, retire, to spare himself the Vexation to condemn him; I do not put the Case so, that if he withdraws himself, there remains not a Number of *Judges necessary* to give *Judgment*, for no Body doubts when 'tis so stated, he is not at Liberty to dispence with the doing of his Office, unless when he goes off, he leaves still more Judges than are needful to pass Sentence; the Decision of this Question does not appear to me knotty, I am perswaded, that *Friendship* does not exact of a *Judge* in that Case that he should Retire. Many People may well look on my Opinion as a Paradox, but I beseech them to observe well the Reasons

Reasons



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Reasons that determine me on that side; I have often seen Persons of as good Understanding, as of an uncorrupt Life, maintain, that the Ministry of Judges is not voluntary. They pretend, that in accepting of the Magistracy, they make a Contract with the Law, they make themselves its Interpreters, and engage that they will give their Voice on its side whensoever it is demanded, and that it shall be obliged to speak out, they have devoted themselves to the Law, and are no more their own Men, in all these Cases, where the Law does not reject their Service, they owe it to the Law, hence it came to pass amongst the *Romans*, that the *Prætor* compell'd the *Arbitratours*, who had accepted that Office, to give their Judgment, these Persons are perhaps a little too severe, the *Law* is *Wise*, but not *Barbarous*, when it wants *Ministerial Officers* by *unforeseen Accidents*, any of those who have Ability to serve, cannot give themselves a *Dispensation* to lye still, they ought to have no more Respect of Persons, when

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when necessary Duty calls for their Aid.

But let them forbear going up to the *Bench*, when there is nothing to do there but to pronounce the *Condemnation* of their *Friend*, and when besides, there are other *Judges* eno' to do the *Drudgery*, it would be an Inhumanity to force 'em to be there, I confess therefore, I cannot come up to that Resolution to blame a *Judge* who in these Circumstances should refuse such a *Melancholy Task*; but with *Justice* I must be far from having the same *Indulgence* for those, who after they have voluntarily made themselves *Judges* of a *Case*, would *Recede*, when by a thorough *Insight* into it, they see that they must *indispensably condemn* their *Friend*; I aver that the Administration of these there is not left to their Liberty, for by sitting among the *Judges*, they have publicly engag'd themselves to give their *Voice* on one side, or the other, this Vote so engag'd is a Right acquir'd to one of the two, and 'tis a manifest Injustice to him  
from

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from whom it is taken, here you are shut out from saying, there are eno<sup>r</sup> Judges left to condemn my Friend. How do you know but your *Example*, your *Understanding*, and your *Vote* may not be necessary in a good *Case*, and with what Right then can you deny all these to him, after having promised 'em to him so solemnly? You ought never to go on a *Judgment-Seat*, but with a *Mind entirely stript* of all *Partiality*, as ready to *condemn*, as to *absolve*. If you go off the *Bench*, you openly confess that you did not come on it with *pure Intentions*, and you give *Umbrage* to imagine, that you would only judge in your *Friend's Favour*, without being determin'd by *Justice*, and indeed what other Design could you have, since you decline being present to give Judgment? 'Tis a Reproach which an *Honest Man* ought never to draw on himself, or deserve.

The *last Question* seems to me less difficult to resolve, I never but look'd on it as a piece of *Raillery*, the Story which is told of the Lawyers who  
seem'd



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seem'd to be divided, one never fail'd to put in the Margent, *A Question for a Friend*, intending thereby when such sort of Questions do arise, one may without Scruple take; not that side which he conceives is the justest, but that which he believes is most agreeable to his Friend's Interest.

Tho' this Opinion does neither want Advocates, nor Reasons, I cannot but look on it as a gross Errour sprung from Subtilty of the Brain, and the Corruption of Manners, I am not ignorant, that those who defend it, cover their Irregularity with the Veil of Modesty, they say that in these sort of Questions, where the greatest Doctors cannot agree, 'tis a foolish Presumption but to dare to determine by his own private Judgment, such a Respect is due to 'em, as to believe that one Man thinks as justly as another, but when you renounce your own Opinion, to embrace that of Authours of another side, neither Wisdom, nor Justice can condemn you, not Wisdom, because that tells you, that it is prudent to prefer  
the

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the Advice of Wise Men before a Man's own, not Justice, because these Doctors upon whose Authority you give your Judgment, are Guarantees, that whilst you are under their Influence you are on the surest side.

These Reasonings, as specious as they are, have still appear'd to me *Mere Sophistry*, in the School, where Men apply themselves to Eloquence, every one as he Lists: may hold what Opinion he pleaseth, altho' it be not his own, they are innocent Diversions, which, whatsoever is said, hurts no Body. Upon the Bench every thing is serious, every thing is weighty. A Judge is not call'd up thither to say from thence what he wills, or what he wisheth, but what he thinks. He trifles with Justice, when instead of the Opinion which he has, and which he ought justly to have, he substitutes that which he has not, and which he would have. The Laws command him to bring nothing into the Execution of his Office but the Light of his Understanding, and to divest himself of

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all his own Inclinations. The Judge we last spoke of does quite the contrary, he only mixeth with his Administration the Passions of his Soul, and disregards all the Intelligence his Mind can furnish him with, the Question is not to know, whether the Opinion which he holds can be well warranted, but whether it is his own. We do not ask him what such a Doctour's Advice is, but what his Sense of the Matter is. If he says when he gives Sentence, that a famous Doctour is of such an Opinion, but his Reasons do not convince him, and that he is of a different Sentiment, all the Commendation which he shall have given that Doctour, will signifie nothing, and the Voice of the Judge will be reckon'd amongst the Determinations that thwart this Opinion. So that then the Judge to serve his Friend must declare that he is of an Opinion which in Truth he is not of; and is not this the highest Pitch of Corruption, and a Prevarication in a Magistrate? He cannot consult the Doctours too much, nor meditate too much



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much on their Works; but after having well digested their Notions, 'tis for his own inward Perswasion singly to give Judgment. If he yields to the Reasons, on the Authority of these Doctours, 'tis the same thing, provided that his pliable Soul does acquiesce sincerely, without any Personal Regard, then Justice will be satisfied; but if against his inward Perswasion, he goes into an Opinion that he is not of, and that too only with a design to favour his Friend, Justice ought always to rise up against such a Judge, and deliver him to Eternal Remorse.

Perhaps it will be ask'd if these Rules which awe the Magistrate, who is entrusted with a Prince's Justice, do extend to the Prince himself, one is the Minister of the Law, the other the Original of it; the one can but apply it, the other can when he pleaseth, abrogate, or suspend it; *one*, can only do Justice, the other, can when he thinks fit, give Pardon.

From hence, it seems that we must conclude, that if the Authority of

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Sovereigns is not bounded by the Severity of Laws, the Obligations of their Friendship are not subjected to such Rules as are made to govern private Men, if they have the Power of forgiving, and of silencing the Laws themselves, where can they place better the Exercise of this Power, than upon the Heads of those Persons who are their Favourites?

*Philip* King of *Macedon*, to whom *Alexander* was yet more indebted for his Glory, than for his Birth, thought much otherwise, as great a Politician as he was. A Relation of one of his Courtiers, whom he lov'd the dearest, had committed a Crime, the Courtier threw himself at the Feet of *Philip*, and desir'd him to be content that the guilty Person should pay a great Fine, without suffering him to be condemn'd by a Judgment which would dishonour him; but the Prince steadily answer'd him, *I had rather that he should be dishonour'd than I.* Happy had it been if he had never forgot that wise Maxim! It cost him his Life for venturing to neglect it,  
for

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for *Pausanias*, a young Gentleman of his Guard, having complain'd to him of an infamous Violence which one of the dearest Confidants of King *Philip* had done him, and not being able to have Justice done him, reveng'd himself not on those who had done the Outrage, but on him who had refus'd to Punish them.

Instead of concerning my self to set Bounds to the Favours of Princes, I will remember what an Ancient says on this Occasion, as nice a Courtier, as a sage Philosopher, *'Tis a piece of Pride to give Lessons to our Masters; 'tis the Business of former Ages, and not for our Precepts to instruct them.* Indeed there is no Prince, who seeing what Veneration Posterity keeps for the Memory of some, and the Honour that it has for the Memory of others, but may shew himself easily, what he is to shun, and what to pursue.

'Tis therefore to old Histories that I send them who propound this Question to me, by reading what those Princes have done, who have been



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admir'd for so many Ages, and the Actions of those who are detested to this very Day, they will see what they are to follow if they mind their own Glory. But if Princes are happy in true Friends, they have wherewith abundantly to supply all our Reflections, and if they have none, all we can say will be absolutely to no purpose. For there is no need of a Rule to conduct a Man in Friendship, if he has no Friends.

'Tis not without Reason, that I insert if a Prince has true Friends, 'Tis a Question but to know whether he can have any, 'tis of my starting, and well deserves to be handled.

If on one side we consider the Duties which Friendship enjoyns, and on the other observe the Respects which are due to the Throne, it will be difficult to conceive that things not only so difficult, but so opposite can ever meet together.

Friendship requires Vigilance, Application, Trust, Familiarity, Power, and Freedom. The Throne challengeth Modesty, Respect, Submission,



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on, Mystery, Dissimulation, and Obedience. Friendship sets all Friends on a Level, and the Throne puts betwixt the Sovereign, and the Subject an infinite distance, the King that is always busie to provide for the Necessities of his Realm, who is constantly looking after the Happiness of his People, that is still taking care to make his own Glory illustrious, can he descend to Offices of Friendship, is he equal to the Task? If one who is fond of the Qualifications of his Prince, sticks to him, and strives to give him all the Marks of a faithful Friendship, how can a Prince distinguish the Zeal which they have for his Crown, from that which they discover to himself? How will they be disgusted, if they are distrusted? And how may he be cheated, if he does not? As he can satisfie all the strongest Passions of Men, these Passions besiege him every Hour, thro' these Impediments how shall disinterested Men approach him? Being continually intoxicated with the sweet Poyson of Flattery, can he taste easily the

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Bitterness of Truth? Can Truth be told him, and will he take it friendly? Can one be his Friend, and yet conceal it from him?

When all these Obstacles are even by a Miracle surmounted, there will be yet an infinite Number to conquer, the Friends of a Prince, will become the Enemies of Courtiers Courtiers as full of their own Merit, as jealous that any Body should have any Credit with their Prince but themselves, will not fail to believe that what others get, they are robb'd of. There will be always some new Calumny either against his Friends, or himself. If they cannot make their Fidelity be suspected, then they will charge 'em with being interested, if they cannot deprive 'em of their Virtues, they will bestow Vices upon 'em, if they cannot vilifie 'em for want of Understanding, then it shall be a Crime that they have too much, in praising the Prince for having such intelligent Friends, that he cannot err by their Direction, they will possess him with a Belief that his Friends look on him

as



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as a very weak Man, who cannot be without 'em, and who does every thing that they would have him do, so they excite the Love of his Reputation, against his Friendship, and by that means make his own Jealousie minister to the Designs of the envious, and malicious. The calm Pleasures of Friendship, cannot remain amongst so many Turmoils, and Disquiets. It would either find Equals, or make 'em, but Royalty expects Subjects. Fortune, and Virtue, seem to have disputed even to a Rivalry, which should make Men most happy: Fortune has annex'd to Sovereigns, Power, Honours, Riches, Virtue offers to Subjects, the Treasures, and Delights of Friendship. If the Charms of Amity are wanting to Kings, the Homages which are paid 'em, make them Amends. If the Glory of Commanding is deny'd to Subjects, the Offices of Friendship make full Reparation for it. A Man cannot be at one time King, and Subject, he cannot enjoy together the Lot of Subjects, and that of Kings.

So

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So we see, that 'tis not easie to find Examples of Kings who have had true Friends. Fable is prodigal of 'em, as *Achilles*, and *Patroclus*, *Py-lades*, and *Orestes*, *Castor*, and *Pollux*; History affords but very few, it acquaints us, either that Sovereigns have contemn'd such a Blessing, or that they did not believe that it would do 'em any Service.

All these Reasons might fairly determine me to be of that Opinion, that it is very difficult for Kings to have Friends, but I do not think it always impossible. The more I examine the Nature of Friendship, the fewer Reasons I find to exclude Princes from making Pretensions to it. It has two Principles equally necessary, Virtue, which gives a high Esteem of the Person, who we would make a Friend of, and that attractive, or inexplicable Charm, which provokes us to unite with that Person. 'Tis not to be doubted, and less in *France*, than elsewhere, but that a King may be Master of all those Virtues, which are proper to inspire the greatest Esteem, and

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and have that unaccountable Secret about him which never fails to make a most sensible Impression on Mens Minds. 'Tis true then, that there are Kings who may be lov'd, and 'tis as certain, that a virtuous King may be affected with the Virtue of an honest Man, and charm'd with his Character, 'tis therefore evident that a King can love, and if he can be beloved, and be affectionate himself, it must be agreed that he is capable of Friendship, whose Engagement only consists in the Union of Persons who love one another.

The only essential Difference that I would put betwixt the Friendship of Kings, and that of other Men, is, that other Men may be allied with more Confidence, which Princes cannot do without a great deal of Precaution. A Man cannot be united in Friendship, but with those, whom he knows very well, but a Prince rarely knows those who come near him. The more honest a Man is, the more liable he is to be deceiv'd, tho' it is an old Maxim, That Subjects imitate the  
Model



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Model of their King, yet it has a double Sense, if a Prince is unhappily vicious, the People are easily influenced by him, Vice which naturally spreads, is more communicated, when 'tis countenanc'd by Authority, but if the Prince be virtuous, Courtiers do not follow his Steps, they content themselves to counterfeit 'em. In a Country where Ambition almost always leads Men, and where the most powerful Interests drive 'em, every one shews himself such as he would have you think he is, 'tis easie amongst so many mask'd People to be deceiv'd ! We must have good Luck to discern Reality from Appearance ! How shall we be better inform'd ? We must either consult Persons whose Interest 'tis to hide Truth, or such, as will take little Pains to instruct us in it. The Envious will suppress Virtues, a Friend supposeth 'em, a careless Person knows nothing of 'em.

This is that which makes me judge, that 'tis very hard for Kings to have sincere Friends, a kind of Equality, a Trust, a Familiarity, an Application

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on which Friendship calls for, perplex me very much less. If a Prince is once so happy as to make a discreet Choice, he may resolutely venture the rest, he, who being in the Bosom of Greatness, and Glory, is capable of sighing after the Satisfaction of a pure, and downright Friendship, will readily descend from the Throne to accompany his Friends. Far from suspecting that he shall lessen himself by being familiar, he will be seen not to remember his Dignity, only by the Efforts he will use to engage them to forget it. He will not appear a King in their Conversation, because he will be ofner in it, they shall not be sensible of his Power, but by his Benefactions, and his Familiarity will only serve to kindle their Zeal, and heighten their Respect for his Person.

*Alexander*, to be sure, is one of the Princes of the World, who sustain'd with most Haughtiness the Majesty of Sovereigns, he disdain'd from his Infancy to enter the Lists with any Body but Kings, when he came to the Crown, the Empire of the  
World

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World was too narrow for his Ambition, yet he had Friends. *Ephestion* had all his Friendship, and his Trust, and so far was he from being jealous of his Regal Rights, that he took delight to let *Ephestion* see, that in some sort he was willing to share the Honours of 'em with him.

Every Body knows the Proof which History relates of it, and which is worthy to be transmitted to the most distant Ages, after he had defeated *Darius*, King of *Persia*, the Mother, and the Lady of that unfortunate Prince, were brought Captives, the Conqueror thought that he should shew himself unworthy of his Victory, if he did not apply himself to soften their Disgrace by all sort of fair Treatment, he went, followed by all his Court, into the Tents, where the Prisoners were, as they did not know him, they took *Ephestion* who was near him for *Alexander*, and threw themselves at the Feet of this Courtier, the manner with which he receiv'd 'em, made 'em quickly understand both his Surprize, and their Mistake,

*Sisigambis*



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*Sisigambis*, the Mother of *Darius*, begg'd *Alexander's* Pardon for it, but he more pleas'd to see, that they had taken his Friend for a King, than disturb'd for having been taken himself for a plain Courtier, answer'd her with an affable, and gracious Air, *Madam, you were not deceiv'd, for this Gentleman is Alexander, as well as I.* This Example may be undoubtedly eno' to prove, that Friendship is not a Blessing whose Use is impossible, or prohibited to Sovereigns, but let it not be forgotten, that it is still more rare, than 'tis great, for if we run over Histories, we shall find more Instances of Kings, who imitate the Courage, the Greatness of Soul, and the Intrepidity of *Alexander*, than such a pure, and sincere Friendship as his was. There is less Force required to make way to Glory, and Grandeur, by crossing Dangers, than there is to descend from those Heighths by an even Temper. In the first Case, Nature upholds us, and pusheth us with Swiftnes towards every thing that may contribute to our Advance-  
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ment above other Men, and shuts our Eyes against any Obstacles that may oppose our Designs, in the second it stops us, and holds us back by almost an invincible Resistance, which it gives us, not to lay our selves on the Level with those, whom Fortune has put under our Power. To raise from a little King, as *Alexander* was, the greatest Conquerour of the World, there was only wanting an unmeasurable Ambition, which he had, only an Undauntedness, which he was beholding to Nature for, and favourable Junctures, which Fortune had got ready for him; but to make of a great Conquerour, a Man capable to gain Friends, and to be a Friend himself, there is requisite an Infinite Wisdom, and neither Nature, or Fortune alone can bring it about.

The Conclusion of all that I have said is, that it is scarce possible that Sovereigns should enjoy the Comforts of Friendship, and that it should be as profitable, as agreeable to 'em to have Friends, and that there should be more Danger, than Honour in their being so. I

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I shall raise upon me the Ambitious, for those who proportion their Happiness to the Favours of Fortune, and who make her the Sovereign Ruler of the Quiet of their Lives, are not much dispos'd to believe that the Friendship of Kings can ever be burthensom to 'em. Therefore 'tis not for such Sort of Men that I hazard these Reflections, they are not made but for them who endeavour to know to the bottom the Use, and Laws of Friendship, and to what Account would such acknowledge Turn to the Ambitious, they are in pursuit of Honours, and Riches, and Friendship only goes in quest of Virtue, how shall they meet that take such opposite Roads? I shall not be afraid therefore to advance so much, that Persons of this Character, are neither fit to be Friends, nor deserve to have any.

To establish this Proposition, I will not say that Wicked Men cannot pretend to Friendship, and that an Ambitious Man much resembles one that is profligate, I spare 'em. Tho' Ambition,

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bition, as industrious about the Means to come at Friends, as void of Scruple as to the Choice of 'em, is almost ever divorc'd from Innocence, yet I will for once suppose, that an ambitious Man may not be fraudulent, and perfidious, yet I think at the same time 'tis no Wisdom to make an Experiment of it. A Man cannot fail to reckon up all the Qualifications, which naturally go to the Idea of a certain Character, on the contrary, we risque all, if we think we shall not find in this Character all the Defects that belong to it, we are seldom put upon, when we survey a Character entire as it is, but we commonly take wrong Measures, when we take it by piecemeal. This is to hope for a Miracle, and tho' it should happen, 'twould be against Sense for a Man to interpose Miracles in the Scheme of his own Management.

Besides, tho' it were possible to find an honest Man, and an ambitious Man together, I should not yet look upon him, as a proper Subject for Friendship; truly a Man may promise

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mise himself in him the Security that Friendship requires, but can we expect from him that Easiness which should accompany it? How can he whose whole Employment 'tis to take Care to raise himself above others, to obtain Places, and Dignities, to heap up Wealth, will he have Time to mind his Friend's Interests, to prevent their Necessities, to remedy their Discontents, to go share with 'em in their Sufferings? Being devoted to Fortune, from which alone he may obtain the greatest Estate he desires, how will he dispence with himself from observing its Maggots, and from being govern'd by 'em? As long as his Friends by their Advancement can favour his Rising, you shall see him let slip nothing to uphold, and defend 'em, but if those very Friends become useless to help him to what he has in view, Indifference, and quickly Coldness, will come in the room of that Earnestness, and Vigour, which you saw before. The Disgraces which shall come upon 'em he will take as Advertisements which Heaven gives him,

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to separate himself from such People, whose Society must be unhappy, will his Friends seldom be unfortunate, without being guilty? If they have done him any ill Office at the Court, if they have disgusted a Minister, they will be at least adjudg'd imprudent, whose Correspondence is dangerous, and from it they must break away with Noise, for fear of appearing as a Complice in their Fault, and of being drawn into their Misfortune.

So that whilst the Ambitious, who has renounc'd all the Sentiments of Virtue, shall drive you on a Precipice, if Great Men pursue you, that Ambitious Man who shall have some scanty Remains of Probity left, will content himself with being asham'd to be your Friend, will not draw any Reproach upon himself on that account, and so will fairly give you up.

'Tis so far from being Just that Friendship should submit to such Conduct, that 'tis never more illustrious, and active, than when you are in Adversity; it knows not how to stoop to the Yoke of mean Policy, as it is  
wise,



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wife, it will not go to no purpose to destroy it self with you by insulting of Superiours, but as it is fearless, it knows, if it were to be done, how to resist them to the Face, and to defend you against 'em. A true Friend will rather hazard the falling with you, than not attempt to keep you on your Legs, he will deserve by his Bravery, and Faithfulness, Approbation, and Esteem, but an ambitious Man will suffer himself to be surpriz'd by a cowardly, and suspected Compliance.

So that there is no doubt to be made of it, but that Friends ought to espouse the Quarrel of their Friends, that is to say, to assert their Rights in all Ways that Justice will allow. When I speak so, 'tis not to be believ'd, that I pretend to subject Friends to follow blindly the unjust Humours of those with whom they are ty'd in Friendship, I have already said, that we ought to serve our Friends, but not their Passions, I suppose then, that the Enmities which they may draw upon themselves, will not have on their side Causes manifestly unreason-

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able, but that they will arise either from Interest, or Prepossession, or from the Ill Will of those, who have wrong'd 'em, and in this Case I make it out, that we ought clearly to take our Friends Part, against any Persons whatsoever. If the Union which is betwixt Friends, makes 'em to have but One Heart, they ought to have but One Interest, Honour, Fortune, Credit, nothing of theirs is Personal, all is for the Common Good of Friendship, so that when our Friend is attack'd, we are so, and since that they can take nothing from him, whereby we shall not be Losers, 'tis to fly to our own Defence, to run to his. And yet there is an Essential Difference to be made betwixt his Quarrel, and ours, 'tis in his, that we ought to be more lively, more vigilant, and inflexible, in our own, we can as we please take that Part, which agrees the best with our Humour, or with our Character, being Judges of the Injury we have receiv'd, as well as of the Resentment which they deserve, we can be Generous, or Weak,  
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Implacable, or Kind, but in our Friend's Quarrel, we ought to be untractable, we only ought to listen to him, 'tis he alone who has Power to mollifie, and assuage us. *You desire my Friendship*, said Pliny, to one of the most Famous Men of his Age, and *you ask it of me*, after having cruelly hurt Mauricus, my intimate Friend. You wish that I should hear what you have to say for your self, he is coming back from his Exile, I expect him, I can answer nothing to you till he is here, he shall chalk out my Steps, 'tis for him to resolve, and for me to determine, for him to appoint, and for me to obey.

Oh Noble Resolution! It may well be held lovely! How much is it above the Trimming of those Crafty People, who know at one time how to accommodate Parties, and Interests the most opposite! So much Circumspection little agrees with a great deal of Friendship, the Way that we feel the Shot which hurts our Friend, is when we can voluntarily live as well with him who gave the Blow on his own Accord! These Lucky Shifts, these



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Nice Reconciliations of Matters shew more Sneaking in the Mind, than Frankness in the Heart; with these Qualifications we shall gain more the Esteem of the World, but we shall not thereby make our selves worthy of the Affection of any Body, a Man may be a subtle Courtier, an excellent Politician, but these Respects for Places, for Times, for Persons, must be the Concomitants of Prudence, which keeps the Blood cool, but true Friendship, which carries Vivacity with it, either forgets 'em, or neglects 'em. It is sensible, when 'tis needful to throw off that Yoak, and chuseth rather to be charg'd with Indiscretion, than not to shew Courage.

'Tis doubtless of such Friends that the Scythian spoke, who to have Preheminence above his Rivals in Courting the Daughter of a Great Prince, said, *I am more Powerful than all those who are my Competitours for her, I have not all the Riches that they value themselves so much upon, but I have Two faithful Friends.* A Barbarian, capable of discoursing at that rate, was not ignorant,

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norant, that they ought to be so far from preferring Two Friends, who on that Occasion had not espous'd his Quarrel, to all the Treasures of the World, that it was just on the other side, without debating, to prefer the Wealth before 'em, for so much as they possess of that, will still help 'em to Mercenary Friends, whose Conduct often imitates the Zeal of True Ones, and may sometimes do as much Service, a Man in Truth is too Rich when he has Two faithful Friends, but he has great Reason to complain, and is in a very wretched State, when he relies upon Two Friends who durst not appear for him, when he wants 'em, nor declare themselves against his Enemies, 'tis a Truth which the Famous Tyrant of *Syracuse* felt very particularly, the Sovereign Power which he got, he usurp'd it by Violence, and Fraud, but in the midst of his great Riches, he was Poor, because he had not One Friend. Fear'd of all, he fear'd every Body, and was belov'd of none, Virtue seldom wants to be suspected by a Man of this Character,

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rafter, and when he does suspect it, 'tis not with Impunity, his Suspicions falling upon *Pithias*, he condemn'd him to die, *Pithias* ask'd him leave to go to settle his Affairs, and promis'd to come back exactly at an appointed Day, he added that he had a Friend, who would be ready to lose his Life for him, if he did not come back, a Trust so extraordinary provok'd the Curiosity of the Tyrant, *Damon* was sent for, that was the Name of his Friend, he engag'd his Head to answer for *Pithias*, and on that Condition *Pithias* had Liberty to go where he would, when the Day came, *Pithias* did not return, and *Damon* is sent to the Place of Execution, he went thither resolutely, without complaining, when all of a sudden *Pithias* came in sight, who ran to disengage his Word, and his Friend, the Tyrant perceiving it order'd 'em both to be brought into his Presence, and charm'd with such a Fidelity, acquitted *Pithias*, and desir'd them with Importunity, to be willing to receive him as a Third Man into so astonishing



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ing a Friendship, their Answer was all of a piece with the Generosity of their Behaviour, *You may assure your self of it, (said they to him) provided that you render your self worthy of it.*

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THE HISTORY OF THE

REIGN OF  
HIS MOST EXCELLENT  
MAYESTY KING  
JAMES THE FIRST  
BY  
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A  
DISCOURSE  
OF  
Friendship.

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BOOK III.

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**W**E have seen in the First Book, the Nature, and Object of Friendship, the requisite Qualities to form it, the Precautions we must take, before we engage in it, the Persons with whom we may contract it, in the Second, we have treated of the Duties it prescribes, and of their just Subordination to those first Duties,  
to



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to which Religion, Civil Society, and Nature do oblige us, there remains to be examin'd in this last Book, what may disunite Friends, what are their Engagements when they do break, and after they are broke off, and what are the Obligations when the Death of One of the Two has for ever parted 'em.

Friends are very unhappy, and are much to be lamented, when a Fatality, which they could not foresee, nor divert, forceth 'em against their Will to a Rupture: But they are very unwise, and very blameable, when they bring themselves to it voluntarily, after suffering themselves to be led to it, by Occasions, which they might either turn aside, or avoid.

'Tis very sad, that a Blessing so precious as Friendship should be so frail, and that that which is the Fruit and Recompence of Virtue, should be subject to the Giddiness, and Power of Fortune, 'tis notwithstanding too true, that there must be a very rare Concourse of an infinite number of different Circumstances, to form a perfect

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perfect Union betwixt Friends; often there wants almost nothing to dissolve it. Do but imagine Two Friends the most strictly bound together, the Father of one of 'em, in a Quarrel that ariseth on a sudden, kills as it happens the Father of the other; here, at One Stroke, all the Bands that ty'd 'em together, are broken, in vain the Heart is in a Ferment, and Amity grieves, an inexorable Obligation tears that in pieces, which it could not untye, Decency, and Honour require, that the first *Victim*, that must be offer'd to the Vengeance of the Father, is the Innocent Friendship which was betwixt the Son, one has nothing to think upon but to arm the Laws, to avenge his Father's Death, the other, only to defend his Father's Life. Your Son Steals away my Daughter, Dishonours her, and Marries another, we will not cease to esteem one another, perhaps to love one another, but we are forced to act as if we hated each other, who knows if quickly we shall not actually do it, and if Custom, and Necessity

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cessity to *thwart* each other continually in a Capital Interest, after having quench'd in our selves all the Ardour of old Friendship, may not substitute in its place all the Fury of an implacable Hatred?

A great Roll of Examples would be tedious, these are sufficient to let you see, how unlook'd for Accidents can break Friendship, as they are inevitable, 'twould be fruitless to speak any more of 'em, they are Misfortunes *tack'd* to Humane Nature, and we must resolve to bear 'em; since we are not so well able to fence against 'em.

But the Case is not the same in other Reasons of a Breach, which are owing to our own Imprudence, or Vanity, which a little Heedfulness in us might hinder; proper Reflections to discover 'em, and to prevent 'em, can never be long eno', because they can scarce fail to be advantageous.

If we well examine the different Causes which alter, and which come at last to cancel it, these are the Three common,



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common, and principal ones, we are too easie to hear, too ready to believe, and too rigorous to ask Questions, to lend an Ear to ill Discourse, to distrust none of it, to believe easily that we have not equal Returns made, are the lamentable Originals of all the Ills, which change, and blot out Friendship.

One cannot eno' be amaz'd at the Facility that is in most Men to listen to envenom'd Discourse, but, if in what is told 'em, they would distinguish what is done, or said against themselves, from what has relation to others, if we saw 'em so warm to cherish another's Ill, their Curiosity, as cold in the Recital of the Reproaches which had been made to 'em against themselves, there would not be so much Reason to be surpriz'd. In every thing that happens of Ill to others, Self-love finds Occasion of Comparison, which bring it agreeable Returns, Man being naturally disposed to measure his own Happiness, or the Esteem which he has of himself, by the Happiness of others, and by the Opinion

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which he has of them, thinks all that is Gain to himself, which dishonours, and afflicts them; being perswaded that their Losses will enrich him, he seems in some kind excuseable for hearing the History of 'em with Pleasure. These Motions of an unworthy and base Envy have their beginning in the very Constitution of Humanity, and none can be secure against its Impressions, but those whom a long Study of Wisdom has refin'd, but what does a Man get by knowing how he has been revil'd? Or what shrew'd Turns have been done him? And what Sort of Satisfaction can he take in the Relation that he hears of it? Let him turn which way he will, still 'twill be grating to learn, that he is less valued, or belov'd of others, than he thought he was, and Self-love would certainly have more Enjoyment in a happy Ignorance.

Perhaps you will say, that it is necessary for your Conduct, and your Safety, to be inform'd of what is said, or done against you, to know of whom you ought to make use, or to keep

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keep to your self, but confess the Truth, has such Management ever done you any Good? Is it upon the Credit of such Guides that you pretend to move with Assurance? Some are ill instructed, and they involve you in Errour against their Wills, others are mischievous, and 'tis their Drift to carry you out of the Way, the best are indiscreet, and they cannot tell whither they lead you, so far will you be from being encouraged by the hearing of Reproaches, that your Alarms will encrease, and and your Relief will lye a great way off; hereafter you will tremble as you go, you will suspect the firmest Ground, and you will apprehend that 'tis ready to open under your Feet, you will quickly be brought to that pass, to think well of no Body but your self, and by a necessary Consequence, you will be so far from getting the good Will of every Body, that you will find you have forfeited your Esteem with all.

There is but one sure Way to keep Tranquility amongst Men, be afraid



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less of their Censure, than your own, and deny your Attention to all that they say, that you may give it all entire to what you are to do, but if a false Prudence blinds you to that degree, as to perswade you, that you may risque something by not hearing the Informing Tribe, a more judicious Prudence at least will tell you, that you should not hear them when they accuse your Friend, or not to believe 'em before you have fully instructed your self in the Matter, and are perfectly convinc'd.

If there were nothing else against the Testimony of Backbiters, but the Character of that Sort of People, the Indignity of their Employment, the Uncertainty of what they say, we ought if we were wise to reject it, even then when they bring it against a Person who is indifferent to us, what shall we do therefore when they blast a Friend in our hearing? Can we then be too distrustful either of them, or our selves, and take too many Precautions against the unhappy warping of our Credulity?

If

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If we have but so much Courage to resist the first Bait, and the first Impression which an Accusation makes on us, every thing will speak for our Friend against the Informer; let us set out, by asking of our selves this Question, What engageth this Man to play such an odious Part, is it Honour, and Probity? But, will Honour, and Probity conspire to rail in private, against an absent Person, who cannot defend himself? Will they make an Ill Use against any one, of the Confidence which he has taken in the Wisdom, and Discretion, of those who heard him? Will they put evil Constructions upon Words which escap'd in an Humour, and without Reflection? And in short, will they take Pleasure, to disturb without Advantage the Peace and good Understanding which reigns betwixt Two Friends? Is this calculated to serve me? But what other Evidence has he given me of his Zeal for me? Upon what can I reasonably depend, that can induce me to believe that he loves me more, than him whom he traduc'd

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to me? And if he loves me less, what Credit does he deserve, when he takes so much Pains to ruin in my Opinion that Gentleman, who beyond all Question loves me more? If I must determine my Belief either that my Friend is False, and Perfidious, or that his Slanderer is Crafty, and Tricking, have I any room to consider of it?

These first Reflections will naturally bring others on, I will examine the Manners, and the Mind of the Defamer, I shall find that 'tis either a malicious Man, who is never pleas'd but when he does Hurt, or one that is interested, who has latent Reasons to attempt the surprizing of me, or a Man that is disoblig'd, and would revenge himself, or a cross-grain'd Disposition, which never sees any thing but on the wrong side, or an undiscerning Soul, which gathers every thing it hears talk'd of, and which confounds every thing which it gathers up.

If to scatter the Suspensions which might have been entertain'd, these Reflections cannot contribute any Assistance,



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sistance, we should not be less slow in our Determinations, if an Accusation falls upon things which are not Capital, 'tis to be neglected, without expecting any other Issue than to fly him that made it, as a Poysoner, but by all means he must be acquainted, that tho' a Man has once luckily got rid of an Informer, there is no presuming that he shall so always, and the surest Means to avoid his Snares, is, not to listen to him. But if his Accusation goes upon very serious Matters, a Man will be so much the slower to believe it, he ought to represent to himself, that it would be both more generous, and wiser to imitate that Old Roman Pompey, who from the fear he had, lest he should be diffident of his Friends, or break with 'em, he burnt a great Number of Letters, which could discover to him the Intelligence which they held in the Enemies Camp, he chose rather to put 'em out of their Pain, and to make 'em easie by a noble, and bold Confidence, than to be forc'd to destroy 'em by a Discovery as dismal for

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himself, as shameful for them.

Indeed there is nothing got by such Publications, if a Man's Friend be Innocent, what Discontent does it give him to be put upon his Justification? What Trouble to us, that we should be so eager to suspect him? If he be found Guilty, what a frightful Necessity is there to Condemn in him our own Choice, and to be perpetually separated from that which we had lov'd so long? But if those who will pry to the utmost into these kinds of Accusations, are Imprudent, and Ungenerous, those, who without a clear View, upon Appearances only, which seem to be Convincing, break with their Friends, are Unjust, and Barbarous. 'Tis not impossible I must confess, that sometimes such Occasions do happen where the Proofs are a demonstrable Evidence, and of a Nature as to exact of us an impenetrable Secresie. 'Tis a Friend of an entire, and try'd Fidelity, who has furnish'd us with these Proofs, after having conjur'd us never to speak of 'em, I agree that in such Cases, a Man  
may

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may break off, without declaring the Reasons of the Breach, but he never ought to do it but upon Three previous Conditions. One is, to acquaint the Person whom we leave, that we renounce his Friendship, and to pray him not to ask any other Explication of it, because we are not allow'd to give it, the other is, that refusing to put our Friend into a Condition to justify himself, we should charge our selves in the World, with all the Expences of the Rupture, that is to say, with all the Suspensions of Inconstancy, of Fickleness, and Injustice, which this Breach may stir up in Mens Minds, the last is, that we settle with him every thing that may soften his Disgrace, and his Melancholy, and that we leave him Master of all outward Conveniencies.

Besides these singular Cases, from which nothing can be drawn, because they are Exceptions to a Rule, we ought to make it to our selves an inviolable Law, never to break, before our Reasons are demonstrative for doing so, Reason, and Humanity forbid



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forbid us to judge any Man before we hear him, will then Friendship give us a Privilege to do it against our Friend? Is not this already to overbear Equity, only to give our Friend a Party for his Judge? Will there want any thing to complete the Injustice farther, than that the Judge prove deaf to his Reasons?

Far from falling into such a monstrous Excess, tender Friendship will throw us into another, but all Praiseworthy, and very Honest, being perswaded that the most palatable Discovery is always disagreeable, we must be very careful to take all Bitterness, and Sharpness out of it, we will muster up against our selves those Prejudices, from which we had so much Difficulty to defend our selves against another, who complain'd of our Friend, 'tis in that place where they may be as Honourable, as Just, we will give his Pleadings all the Weight, which a sincere Desire to find 'em substantial, can add to 'em, nothing that can be construed two ways, but shall be interpreted in his Favour,  
every

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every thing that shall appear doubtful, shall pass for certain, if it be for Advantage, and shall be not admitted, if it be against him.

In spite of all these Precautions does our Friend appear to be guilty? Let us suspend his Condemnation, is it his first Fault? Let his antecedent Demeanour obtain his Pardon, is it his Infirmary? Let our own Interest excuse him, is it a deprav'd Will that we find in him? Let his Repentance disarm us: 'Tis so, that a Wise Man will know to make that useful for him, which had been very direful for a vulgar Person, that which would have untwisted a common Friendship will strengthen his, the Fault forgiven will be a new Tye, which will cement Friends the faster; they will reassume a new Spirit, the one to preserve his Benefaction carefully, and the other to shew himself worthy to have receiv'd it.

When we shall be got clear of these Rocks, Friendship will not be yet out of Danger, Self-love will find out every Day others for it, so much the  
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more to be dreaded, as they are more imperceptible, 'tis easie to save a Man's self out of the Traps, which others set for us, every thing gives us warning to be diffident of them, but how difficult is it to guard against those which a Man prepares for himself? Every thing compels us to fall into them !

Man is naturally inclin'd neither to value, or love any thing so much as himself, this Sentiment inspir'd by Nature, is in the Vicious, the Source of all Vices, and in the Wise, the Principle of all Virtues, a Man's gross, and natural Esteem of himself, fills him with Contempt of others, and makes him Ridiculous, a refin'd Regard of a Man's self, and well understood, teacheth us only to respect our selves, and not to countenance our selves in any thing that is unjust, or unworthy. Self-love, brutal, and uncultivated, assures us that every thing ought to be made for us, and brings us every thing without any Regard for any Body else, but Self-love cultivated, and polish'd by Wisdom, bids us render to  
every



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every one what belongs to him, by which others give us in our Turn what is our Due, and by the Respects that we pay to them, we entitle our selves to have 'em repay'd from that Quarter, so that to require that a Man should be without Self-love, is to ask him to cease to be a Man, to demand of him to place his Self-love rightly, and that he make a good Use of it, is to exact no more of him than to be reasonable.

'Tis to that Self-love that is ill subdued, that we ought always to denounce War, if we would have our Friendship be durable, and not precarious, it has no Enemy more fatal, 'tis that which shakes the best Foundations of it which are laid, 'tis that which unties the Knots which are the most closely fastened. Run over in your Mind so many memorable Friendships, which after they had been set forth to the World as Patterns, are at length by scandalous Breaches, become the sad Examples of Humane Inconstancy, trace backward, if it can be done, to the first Original of the Mis-

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Misfortunes, and you will find that infatuated Self-love was the Parent of 'em.

You expect from your Friend in Proportion to what you think is due to you, you often stretch what is due to you, very much farther than you should, and by a natural Consequence you claim much more than is your Debt, thence it happens that after you have settled Rights for your self, as a Rule for the Obligations of your Friend, all the Contraventions that he makes to your Law, you reckon 'em as Capital Faults, in the mean time that your Friend, who knows nothing of your Law, or who has not receiv'd it, accounts all your Complaints, Freaks.

Thence ariseth insensibly Coldness betwixt you, after that Misunderstandings, and at last Ruptures, one believes that the Yoak of Friendship is shaken off, and grows exasperated upon it, another thinks that it presseth too hard, and he gets from under it, one wisheth for Compliances, and he will dispencc with himself to summ  
'em

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'em up, the other will have none of 'em, and would have forborn as to him, we do not love to be contradicted, we would rule, and we pretend to impose upon our Friend what pleaseth us, and our Opinions, and he will think what he likes best, and cannot consent to be an Underling.

An infallible Secret to cure this Disorder is to have a less good Opinion of one's self, and a better of other People, when, in the Dispute which grows warmer, we take it ill, that our Friend thwarts us, we make a quick Return upon our selves, has not he the same Right not to take it well that we oppose him? Friends ought never to be different in their Wills, they ought to tend equally to Common Good, by the Ways that Virtue has mark'd out for 'em, but in Matters that are indifferent, they may be freely of disagreeing Judgments. Who can justify our Impatience? What can we say for our selves, that our Friend cannot alledge on his Behalf? He defends a wrong side, what other Title have you to  
judge



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judge of it but your Presumption? He is stiff, what Name would you that he should give you, when you will no more yield than he? He puts too much Heat, and Mettle in his Conversation, would you be hurt by it, if you put to it more cold Blood, and even Temper?

The Reflections which we have made upon what slides in Discourse, let us apply 'em to Actions which offend us, has not your Friend had upon occasion all the Attention that you could desire, durst you say that you never fail'd him of it? You expected more of his Passion, do you Justice, perhaps he put in more at that Time than he ow'd you, and in many other Occasions he was more zealous for you, than you thought he would be, make him Compensation, the Business is to get a Service done, in which it was requisite that he should forestal you, examine your self well, and you will find that you have play'd the same Trick more than once, he had not Exactness, nor did appear with Life eno' in an Affair that concern'd

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cern'd you, perhaps he had more of it in his own Affairs, and perhaps you your self have had more than he in this Concern, accustom your self to receive as Favours all the good Offices that are done you, and to pay as Debts all those that you do. Excuse that, which you cannot justifie, pardon that, which you cannot excuse. We less fail a kind, and indulgent Friend, than we do a crabbed, and uncouth one, or if we do fail him, we are less apt to forgive our selves, this way is difficult, I confess, but yet 'tis the only one, that can keep Union, and Peace, amongst Friends.

Of all the different Causes of a Breach, that most to be condol'd, is that of a Crime of a black Dye into which our Friend is fallen, I call it a black Crime, into which the Soul is hurry'd by a free, and determin'd Will, and I distinguish it from a Crime where there is Surprise, and where 'tis drawn in by a Charm, and by the Motions of violent, and sudden Passion, the Laws punish both alike, because they are both repugnant

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to the Quiet of Society, but Honour, and Goodness, put a wide Difference betwixt 'em, we complain of one sort, but we desert the other.

According to these Principles, as a black Crime, such as Assassination, Poysoning, Burning of Towns, false Witness, and others of the same Complexion, attack Virtue in its Substance, and extinguish it, they ought by a necessary Consequence crush Friendship, which is only founded upon Virtue. So that when the Crime is committed, Friendship vanisheth, and leaves to the Innocent Friend, only the Shame, and Regret to have made so ill a Choice.

Yet we must not believe, that with that, all our Obligations towards this unworthy Friend disappear, if he is carry'd, and deliver'd to the Magistrates, one may spare himself the Confusion, and Vexation to see him, but a Man must procure him indispensably all the Consolations his deplorable Case can require, is he in a Condition to save himself? You ought to aid him with your Estate,  
with



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with your Credit, and your Counsels, powerfully to exhort him to reconcile himself with Virtue, which he hath so dishonourably betray'd, and declare to him that this Assistance is the last Sigh of an expiring Friendship, if these Regards are not all due to a Wicked Man who has prostituted Friendship, they are due to the Memory of that Friendship which was dishonour'd, to use him otherwise, is not Probity, but Barbarity, 'tis to give occasion to surmise, that we are not severe, but to excuse us from being helpful.

When we have fulfill'd all these Obligations, the last still remains to be perform'd, that is to break off for ever all Intercourse with the Guilty, Pity for his Lot farther advanc'd, would be a censurable Weakness, our Friendship for him has given a great Blow to our Glory, our entire breaking off ought to establish it. After having parted with Innocence, and Virtue, he deserves to be abandon'd himself to Remorse, and Misery, this is what is to be done to a Friend fal-

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len into a Crime of a *black Dye*, there are other Duties which are not less important, to a Friend fallen into Vice. I call Vice, those Faults, which the Laws do not punish, but which draw upon us the Rebuke of our own Conscience, and the Contempt of Men of Honour.

As Virtue has link'd Friends together, as I have shewed at first, so it necessarily follows, that Vice ought to let 'em loose again, but tho' the Irregularity of a Friend forceth us to break with him, we never ought to come to that, but with a great deal of previous Care, we must first of all have exhausted all our Counsels, our Reproaches, our Patience, our Examples, our Tenderneſs, our Severity, our Glory, and in a Word all that could be conducive to open his Eyes, and to set him right again, for to forsake a Friend, as soon as his Weakness makes him stagger, or fall, is to be wanting in the most essential Obligation of Friendship, there is nothing to which it engageth Friends so much, as to support one another in the rugged

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ged Way of Virtue, and to raise up one another when they are fallen, this is its first Office, and what it looks after principally, 'tis incident to Man, as he is so, to fall, 'tis the Part of a True Friend to reach out a helping Hand to any one after his Fall, 'tis an Inhumanity to tread under Foot him that is down.

'Tis thus, that without Compound-  
ing with Vice, we must not be too troublesome to the Vicious, let us hate the Vice, as soon as it shews its Head, but let us not leave off loving our Friend as soon as he is infected with it, let us make War against one, but be Auxiliaries to the other, if all our Succours will do no good, if the Evil withstands all our Remedies, and appears incurable, there is no farther suspending, we must disentangle our selves from the frequenting of that Company, which may prove Contagious, and being out of Hopes to retrieve for our Friend the Innocence he had lost, 'tis high Time for us to secure our own.

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Reason, Honour, Decency, every thing incites us to withdraw. Reason tells us, that to run too long after a Man who is out of his Way, we run a Hazard to go astray our selves. Honour, instructs us, that it cannot subsist in the Company of corrupt Members, and that the Tyes which it has to them tarnish it. Decency tells us, that there ought to be a Relation betwixt our Manners, and those of our Friends, and that it is to give a Reputation to Vice, but to live in a familiar Entercourse with the Vicious.

But what Reason soever we may have to break off, we can never use too much Circumspection as to the manner of doing it, and after the Breach is made, as we ought not to venture on it, till after a long and mature Deliberation, it appears just, and necessary, 'tis fit that all Wisdom should be acknowledg'd therein, whose Work it is, and we must take a great Care that no Passion is admitted, whether it be antecedently, or afterward.

Most People being steer'd only by their Rage, or their Discontent, break  
off



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off in a Bluster, Wise Men take all the Care they can to avoid it, they know that 'tis to violate the Mysteries of Friendship, only to reveal 'em to the Publick, that has a secret Tribunal, where every thing ought to be scann'd, and determin'd, Friends ought to be themselves their own Mediatours, and Judges, and the Judgments which they give, ought to be executed independently, and without Clamour, 'tis nothing but Loss for them, to spread in the World, the History of their Differences, and falling out, the World is seldom equitable, often malicious, and tacks to this History Comments, which are always disadvantageous to both of 'em, as every one has those that take his Part, Opinions are divided, one is call'd Craz'd, or Unjust, the other Treacherous, or Ungrateful, and almost ever the best that can happen to him who acts by Reason is, to be look'd on as an insensible and an uneasy Man.

To obviate these Inconveniencies, reasonable Persons concert their Parting so well, that the World knows

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nothing of it, but when, that it will have nothing to do more with 'em, they unveil themselves sedately, they adjust the Conditions of their Separation, all their inward Disposition is chang'd, their Outworks remain, they do not retrench at first Dash all Commerce betwixt themselves, but by little, and little, they see one another less, and do it by so very easie Steps, that when they cease to see one another altogether, the World, which finds 'tis as it us'd to be, thinks no more of it, and in a Word, they take such great Care not to rend off Friendship, that they had much rather softly unstitch it.

The same Prudence which Wise Men make use of at their falling off, they exhibit in all Instances that follow after, as they did not make it their Business to inform the World when they went off, so neither do they put themselves to any Trouble to justify it by Declamations that are lavish, and indecent, they do not believe, that for a Man to purge himself for forbearing to be a Friend, he must there-

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thereupon start up to be an Enemy, if you meet 'em in the same Places, you will see 'em receive one another, with so much Candour, and Civility, that it will seem to you, that Occasions; Business, and not their Wills, that keep them so much asunder, and that they are separated, rather than divided. Do not expect to please one, by vilifying of the other, let the Facts be never so true that you tell of 'em, you will still be heard with Coldness, and never with Delight, the Sentiment of Friendship is gone, but the Remembrance of it is yet alive, 'tis eno' to have disavow'd it by his Conduct, without burthening himself more with the Disgrace to retract it by his Words.

An Honest Man considers him still as himself in his early Choice, he will despise a vicious Person who shall have corrupted himself, a Coward, who has fled from his Resolution, a Cheat, which shall have betray'd him, an Ungrateful Person who shall have forgot him, but he will not be eager to blaze abroad this Contempt



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tempt, for a Man whom he had heretofore profess'd publickly to esteem, if Nature, against his Will, throws some Motions of Indignation, of Choler, or of Hatred into his Heart, (for there are some Occasions where the wisest Man can scarce hinder them) far from harbouring them, he will take the utmost Care to repress 'em, and moreover never suffer them to appear.

Vengeance, which is so sweet to other Men, will have no Influence upon him, being perswaded, that it is almost ever Unjust, and never Glorious, he will stifle it, even to the Suppression of the least Desires, in vain shall the Occasions to discredit Unfaithful Friends solicit him, by their Readiness, and the better to Impose upon him, shall discover themselves to him, under the fair Appearance of Justice; which calls for an Example against the Breakers of the Laws of Friendship; 'tis much, if they obtain, that he does not use 'em as Ungrateful Ones, the only Vengeance that he allows himself, is to do 'em  
Good,

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Good, but he will be sure not to accompany it with an insulting, a disdainful, or an Air of Ostentation, he will conceal from 'em the Knowledge of it, if it is possible, and if he cannot, he will never speak to 'em of it, a Revenge carry'd far eno', if the Nobleness of his Conduct, lets them see the Unworthiness of their own, he will not look for any other Fruit of his Beneficence than the Regret that they will have to be sensible that they do not deserve it, and to know too late all the Greatness of their Loss, 'tis therefore a very strange Errour, and very gross to believe, that in breaking off, they disengage themselves from all sorts of Duties towards him with whom they have broken off, all those which arise from Friendship alone, may well be at an end, but all those which spring from Publick Civility, and Virtue, always continue; so, tho' you could not share with him in his good Fortune, nor suffer in the Ills, which happen to the unworthy Friend which you have quitted, nor bring any Application to  
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his Interest, to his Pleasures, or his Pains, you can never dispence with giving him, all that Honour, and Justice require of you for an Enemy, or even for a common Man.

Do not you therefore imagine, that when this Unfaithful Man betray'd your Trust, that he gives you a Licence to betray his, and that by shewing the Letters which he has receiv'd of you, that he gives you a Right to publish those which you have receiv'd from him, they will complain of you, but they will abhor him as long as you shall be silent, you will be thought worthy to have had such a Friend, from the time that you shall imitate him, 'tis not to punish the Wicked, 'tis in some sort to excuse 'em, to resemble 'em, if you follow the Conduct of your Perfidious Friend, what Right have you to condemn his? If you condemn his, by what Rule do you follow it?

I must, you will tell me, restrain the Profligate, thro' the fear of a just Reprizal, to take away this Bridle, is to deliver over all Honest Men to their Mercy.

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Mercy. The End that you propound to your self is good; but the Way that you would take to come at it, is that lawful? Examine with a little Diligence the Principle on which you go, to hold back the Enormous, you will be aware, that the Consequences are terrible, and are in a fair way (pursu'd) to overturn all Society.

If it be once determin'd, that because one Man hath violated our Secret, we can with Honour violate his, it will be true to say that I can return Injustice, for Injustice, so if your House has been burnt by an envious Neighbour, will you go and burn his? Your Son has been kill'd, will you go and kill the Murderer's Son, or the Assassin himself? Laws must then be silent, their Administration signifies nothing, all the Courts of Justice should be shut up, every one erects himself a private Tribunal, judgeth there absolutely in his own Cause, and executes by his single Authority the Judgments he has pronounc'd.



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I do not offer to shew the Consequences of such a Disorder, they may be apprehended sufficiently, upon the least Discovery of 'em, every one becoming the Valuer of the Injury which he has receiv'd, stretcheth his Recompence as far as he pleaseth, the Balance, and the Sword, which Justice had put in the Hands of the Magistrate, fall into the Hands of the Strongest, or the most Audacious; all Men Arm'd one against another, throw Civil Society into its first Confusion, from whence Legislatours had so much Trouble to fetch it.

Yet 'tis true, that Reprizal is a Publick Right, but it has nothing in common with private Privilege, as Laws are not listned to or respected in the Tumult of War, Reprizal becomes necessary to awe an Enemy, to avert, or repair the Ills with which he threatens us, or which he hath already done, but in the Bosom of Peace, betwixt Subjects of the same Prince, when the Laws are heard, and press Men to Obedience, Reprizal becomes an Abuse, and a Crime.

But

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But (they will say) why do not the Laws exert their Power against those Perfidious Persons who betray their Trust? And by Consequence it is just to use Reprizals against them, the only Way that rests to punish 'em; if this Principle is true, all infamous Actions become lawful, and allow'd, as soon as a Man deceives me by a Lie, I may deceive him by another, if a Man does me Damage by a Perjury, I may in my turn Perjure my self to do him Wrong, and so other Infamy of that kind, there is no Body who will not discover at first Sight, how False and Pernicious this Morality is, tho' the Laws do not brandish their Rigour against those who do not wound Honour, and Probity, it must not be argued from thence, that these Miserable Men shall neither be Judg'd, nor Punish'd, there is another Tribunal, before which they must appear, and which is neither less severe, nor less to be fear'd than Tribunals set up by Men, this Tribunal is the World, there without Respect either for Persons, for Fortune, or for Ranks,

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Ranks, they pronounce upon every thing that is not warranted by the Laws, indeed the use of Tortures, and Gallows is not known amongst them, but they Condemn there, to what is to be fear'd more a Thousand Times by an Honest Man, I mean to Infamy, and Disgrace, is this sufficiently to know all the Value of Honour, only to imagine, that a Perfidious Man who Betrays us, or who Cozens us, is not enough Punish'd when he is Dishonour'd? And do they deserve to be Reveng'd, who will not be content with such a Vengeance?

Send therefore to the World, and to his own Conscience, your unworthy Friend, consign him to his Remorse, and never forget, that 'tis not permitted to you to be Sharping, and Wicked, because he has been so.

Amongst those Friends whom 'tis allow'd to part with, I reckon those, who are violent, and zealous, as long as Fortune bears you up, but grow cool, when 'tis a great way off, as I treat here of true Friendship, which can only be amongst virtuous Men,  
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'tis evident, that the Friends I speak of, cannot be capable of this Meanness of Soul, but if, upon fair Appearances, if, upon the Credit of a Reputation ill deserv'd, some have been surpriz'd, I believe that we must not acquaint any Body, that it is their Interest to withdraw their Friendship, I am also convinc'd, that it would be a Precaution to no purpose, only to Characterize 'em, they will know well eno' to Repent, and a Wise Man will be troubled to look on that as a Disgrace, which was an Accident that will be worth to him such a Discovery.

True Friends may sometimes forget, and even be asleep, when their Friend is in Prosperity, but they are only the False who neglect, or lose Sight of him, when he is in Adversity, a Man may without Reproach be less active in the flourishing Condition of a happy Friend, but he cannot without Infamy abandon one that is unhappy, our Obligations multiply in Proportion to the Increase of his Misfortunes, do not let us think that

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we have done all, and that we are come to the highest Degree of Amity, when we have admitted him to a Share of our Wealth, 'tis true that now-a-days he passeth for a compleat Friend, when he has been able to make the like Effort, but let us justly have a care of thinking so, I have heard a Person who does not less Honour to her Sex by the Greatness of her Soul, than by the Force, and Beauty of her Wit, say, that nothing more reflects on our Age than that Admiration which is prodigally expended on them, who are not niggardly of their Estate to serve their Friends, and how (said she one Day) comes it about, *If to distribute his Goods to his Friends in Want, is look'd upon as the last Degree of the most Heroick Friendship, what will be the first? How, Money, that a foolish Inclination to Magnificence ill understood, or Profuseness, a Liberal Inclination, a Sentiment of Compassion, and Humanity causeth every Day to be scatter'd indifferently by Spendthrifts, or by Regular Persons, upon People to whom they have no Obligation,*

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tion, can that acquire so extraordinary a Merit, when 'tis given to one's second self, or when 'tis employ'd to pay his Debts? Have we one (continued she) both more lawful, and more priviledg'd, than that which Friendship lays upon us towards a Friend who is in Disgrace? Let a Man expose himself to the Enmity of Great Men, let him run a Risque in his Estate, let him not spare his Health, let him surrender himself at a Venture to the rudest Fatigues, and to the most irksom Labours, I will own this for a sprightly Friend, melting, and generous, a perfect Friend, and I can never too much commend him, but that one opens his Purse to an Indigent Friend, I see nothing in it more, than what a Civil Man, tho' but an indifferent Friend, both can, and ought to do. These Commendations which are given to the Sacrifice of Money are very worthy of deprav'd Minds, who know no nobler Victim, the Antients understood Friendship much better than we, they borrow'd on pressing Occasions to give away, and by this, they thought they had done no more than avoided Ignominy.



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'Tis not hard to conclude from thence, that it is a very great one, but to fail his Friends in Disgrace, and that there is no Cause of a Rupture more just, than that which such a want of Courage doth justifie, if Virtue first tyes the Knots of Friendship, and if it be the Property of Vice or Infidelity to break 'em, Adversity ought to tye 'em faster, and Death to Consecrate 'em.

When we think upon all that Bitterness, and Vexation, which the Death of a Friend diffuseth into the rest of a Man's Life, one might easily see, that the Pleasures of Friendship are clogg'd with such heavy Burthens, that if a Man were Wise, he would be more afraid to get a Friend, than to want one, nothing comes nigh that Condition, that a Man is plung'd in after the Loss of a Trusty Friend, all Nature appears to have chang'd its Face, the most serene Days are obscure to you, your Reflections are sad, your Dreams terrifying, all that is about you either displeaseth, or seems strange, incessantly

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santly turmoil'd about that which you have lost, it will be said that you value as nothing all that is left, in vain do People strive to give some Diversion to your Grief, the most affectionate Cares to relieve you are but troublesome, and if they happen at any time to disturb your Imagination, that seems not to have quitted its Object for some Moments, but to pursue it quickly after with more Vehemence, and to seize on it again with more Violence. Let 'em draw you into whatsoever Places, your Sorrow follows you, let 'em put what Thoughts they will into your Head, that can never be separated, your mournful Note is, that there is a final Separation betwixt you, and your Friend, in your Visions you are in quest of him, as if he were yet alive, a charming Conversation conducts your Steps into those Places you were most fond of, but you are scarce got thither, but they also become gloomy Shades, Solitude is for you the most charming Company, and if you can endure any other, it must be that of

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some Friend, who far from encountering your Sorrow, cherisheth it, flatters it, and divides it with you.

Those who have a yielding Heart, and who have had such Losses, understand me, and will pardon me, that in this Case I am in a Transport of Passion, I speak a Language unknown to others, let their Imagination be as quick as it will, it cannot supply that, which must be first felt, before it can be well conceiv'd.

I confess therefore that I am not austere eno' to blame so just a Grief, but also I am not indulgent eno', to approve of the Excess of it, if we would have Virtues practicable amongst Men, they must be Humane, but if a little Use of Passions be intermingled, they must be such as are reasonable.

It cannot be doubted but Sadness is one of 'em, and then it cannot be deny'd, that it will quickly degenerate into Weakness, if it be not duly bounded, Nature has Privileges, which cannot be invaded by the Rigour of the Philosophers, Experience  
has



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has but too well inform'd us that the more supercilious their Lessons were, the less Impression they made, the more stately that they have been in their Promises, the less they have stood to 'em, let us leave to Nature the first Motions, as we cannot hinder 'em, our unseasonable Resistance would encrease 'em, instead of stopping 'em, but after having surrendred to Nature that which cannot be deny'd it, let us yield to Reason what is its Due.

If we consult that, we shall quickly acknowledge, that a faithful Friendship does not consist in a tedious Weeping for the Person we have lost, but in a constant Remembrance of him, the Weak Man spills Floods, the Wise lets fall some Tears on his Friend's Tomb, I will not represent to you what was the Thought of an Antient, that commonly they who *Weep most, are the least Afflicted*; I will not say to you, that 'tis to be fear'd, that when People are tir'd with Weeping, they may come also to be out of Humour to think on that

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which they so extravagantly Lament, and that when the Tears are dry'd up, the Memory may be impair'd. I write for True Friends, so that I do not suspect any Ostentation of Grief, and I do not fear that Death will make them forget that which they have lov'd, but I cannot forbear observing, that Tears are the Lot of the Weakest, *Children, Old Men, Women of the Ordinary Sort Weep heartily,* Couragious and Generous Souls express their Grief otherwise.

As they know that the deepest Mourning, and the most inflexible, Remedies nothing, far from yielding themselves to it, if they fall under the Tide of the first Surprize, they bestir themselves so much, that aided by their own Reflections, and the wise Counsels of their Friends, they get up again; a Wise Man after that the first Clouds of Grief are a little dissipated, at length considers, that a Sorrow far spun out, and which nothing can shorten, is unjust in reference to himself, injurious in relation to others, and can do no Service in respect of  
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the Friend who is bewail'd, in reference to himself nothing is more unjust than to waste himself in his Melancholy, Nature, and Reason, forbids us to undo our selves, our Country has a Right in us, and so has our Family, and therefore we are not allow'd, without making an Inroad upon Equity, to dispose of that which belongs to them, there is more Laziness, than Sensibility in suffering a Man's self to go after the Attractive, and Inclination of his Grief, this Yoak is not to be shaken off without some smart Strugglings, they will cost too many to an effeminate Soul, 'tis much easier to follow without Resistance the Passion which carries us Captive, and to cloak our Shame, and Weakness, under the specious Titles, of Love, and a piercing Sense.

There is nothing therefore more unjust in reference to us, than this being peremptorily over-clouded, which all at once dishonours, and destroys us, but moreover there is nothing more injurious in relation to others, when we constantly throw  
back



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back all the Consolations which they labour to give us, when our Grief is redoubled when they are *by*, when we are so over-born with it, that we shew we only live to grieve, do we not constrain 'em to think that we despise 'em, or at least that we have but little Esteem for 'em? Let us put our selves a Moment in the Place of the Friends which we have left, if the Loss of some other Friend troubled them to that degree, that insensible to all our Solicitations, they would no more hear us, that only touch'd with the Loss which they have had, if they would be stiff in believing, and saying 'tis irreparable, without vouchsafing only to think, that we might help 'em to recover that which they lament, our Love, and perhaps our Vanity might be scandaliz'd at this Conduct, but what Right have we to require of them more Favour?

Do not think that the more you appear Tenacious of your Grief, the more you will enhaunce the Value of your Zeal for your Friends, if your Sorrow keeps it self within just Limits,

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Limits, the more honourable it will be, but if you are so obstinate to perpetuate it, it will serve only to draw off all your other Friends from you, and to perswade 'em that you have no Kindness for 'em.

After all, 'tis so much the more unreasonable to give this Vexation to the Living, that 'tis absolutely of no Benefit to the Dead, if by the Power of bedewing with our Tears the Ashes of our Friend, we could reanimate 'em, I believe we might be accountable to Friendship for all the Time that we did not Weep, but if our Sorrow by ruining us, finisheth the taking away from our Friend the only Life which we could save for him, we must agree that we cannot fall too foul on our Grief, nor be too resolute to overcome it.

The only Life which remains to our Friend when he is dead, is that which he keeps in our Breast, and in the Memory of Men, this Life is tack'd to the prolonging of our Days, 'tis therefore inhumanly to rob our Friend of his most precious Jewel, but to cut 'em short.

But

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But how shall Grief be so stopp'd and we shall not be sorry for a dead Friend? The first Motions of Grief shall not be kept in, we can by no means promise that, they are too impetuous, we ought not to desire it, they are too just, but a rigid Grief must be controul'd, which Reason, and Wisdom ought to subdue. We will Mourn for the Dead, but not with barren Tears, which take from 'em more than they give, we will Lament 'em by every thing that is most proper to make 'em live again.

I do not speak of the most Glorious Means, and the most Efficacious to come to it, I mean to Consecrate their Name in some Work that may be worthy of the Care, and Application of Posterity, this Talent is bestow'd on too few, to stop 'em to observe this Obligation, and besides amongst them to whom it is given, I am willing to believe, that there is none of 'em who does not know this Duty, and loves it, but there is another Way to make a Man's Friends live again, and this Way is so much  
the



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the less to be neglected, because 'tis easie, and at hand to every Body, let us often start Occasions of talking of 'em, let us call these constantly, as Ingredients in our Conversations, and if it can be, let us have their Pictures, and let us keep 'em where we commonly live, let us take delight to extol their Wit, their Gifts, and their Virtues, but let us be very careful not to relapse into Sorrow, as soon as we only hear their Name pronounc'd.

If Tears run down as soon as you speak of your Friend, every one will avoid speaking to you of him, every one will be mindful only to change the Discourse, when you would fall on that Subject, those that love you, and those that do not, will equally take this Precaution, those who love you, will take it not to displease you, they who do not love you, not to vex themselves.

So you will be reduc'd not to hear your Friend any more spoken of, you will find no Body after that, with whom you can agreeably entertain your self about him, you will  
banish

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banish him from the Remembrance of Men, you, who ought only to study to preserve him in it, and instead of that all Glorious Life which he should take again continually in your Discourse, you will bury him a second time in your mournful Memory, would you then lament your Friend the best Way, cause others to be cast down for him, be you ready to seize on the least Occasion to support, and advance his Glory? Will they commend any Talent in you, that was common to him, give him the Honour of it? Do they approve any virtuous Action that you have done, own that you are indebted to him both for the Principles, and Examples of it? Does it come upon the Stage to give Judgment about a Work, to give your Opinion on a Question in the Matters which he understood, instead of delivering your own Sentiment, tell his Sense of it? In a Word, summon all your Wit to spare a Place for your Friend, everywhere, where Reason, and Decency will permit him to have one.

There

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There is another Way to make a Friend live again, and which cannot be too much recommended, because it is rarely practic'd, tho' it shews much more of true Love, than all the Tears that can be shed, 'tis often to supply his Place in different Emergencies which may happen, and there to transact what he would have done.

Most Men content themselves with defending the Memory of their Friend when 'tis attack'd, to execute with Fidelity his Desires, when he has prescrib'd to 'em what he would have done, to satisfy these Duties of Friendship is not to dishonour it, but to cramp 'em there, is not to know 'em, the beginning of Wisdom is not to be infected with Vice, a Man is no false Friend if he silenceth a Reproach made to the Memory of a Friend, but is not an affectionate and true Friend, if he stops there.

The Industry of a faithful Friend goes much farther, it extends to act for a Friend in every thing that he would do, so when our Friend has left a Widow, Children, affectionate Dome-



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Domesticks, we owe them the Proportion of Cares, of Offices, and Protection which they would find in him if he were alive, 'tis not your Business to examine if these Persons are worthy of 'em, 'tis sufficient for you that they have need of 'em, our Rule in these Cases, is neither our own Inclination, nor their Merit, 'tis the Fancy and the Duty of our Friend, we ought to imagine, that when he dy'd, he left to us the Burthen which he carry'd, and from which Death hath releas'd him, we enjoy'd the Sweets of Friendship whilst he liv'd, we ought to discharge the Incumbrances of it after his Death.

According to this Principle in all Cases that may happen, and which shall have any relation to my Friend, I will never fail to interrogate, and ask of my self, what he would do if he had been living, and after that, what he would have done, is that what I will do without wavering; I will forbear to weep, but I will never leave off acting, I will do so  
in

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in all my Conduct, that those to whom it is necessary, shall not perceive that he is absent, 'tis thus, that by finding me as zealous for their Interests, as he had been, they will believe less that they have lost their Supporter, than chang'd him, and that only finding him dead for himself, they will see him continually to live again for them in my Person, 'tis neither in Words, nor Groans that Life consists, 'tis all in Action, so that 'tis for Actions alone to give Life to the Friend which we lament.

Let us have therefore nothing but Contempt for those weak Friends, whose Friendship contents it self to go here, and there, like a Shadow round the Tomb of our Friend, but ours that is more solid, does not fright by vain Complaints, but comforts by true good Turns, as long as our Friend is alive, all the Offices which we do him, all that we act to serve him, and for his Pleasure, is not disinterested eno<sup>r</sup>, and it ought to be suspected by our selves, we

U                      know

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know well that he who receives, has a Will to pay us it with Usury, and if he has not the Power to do it, we enjoy his Gratitude. 'Tis true that stanch Friendship acts without any Prospect of Return, but as void of Interest as it may be, there may be a Jealousie that it is not so, whilst Friends are living, but there can be no Suspicion after they are dead.

Then Friendship as exempt from Mixture, as from Suspicion of Interest, shines in all its Purity, as you are to hear nothing more of Reproaches, nothing to expect from the Generosity of your Friend, all the Honour of what you do for those which he lov'd, and of all that you pay to his Memory alone, is to be put on the Score of *Friendship*.

'Tis only Adversity, and Death, that can discern true Friends from false, but there is that difference betwixt one, and the other, that Death brings it to an infallible Proof; in Adversity, the Fidelity of a Friend may be held up, by the Hopes which may be justly grounded on the Inconstancy



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stancy of Fortune, and by the fear that in a happy Revolution, he should not abandon us in his Turn, after Death, all Aids escape Fidelity, and there is no more Fear, or Hope, which steps in to maintain it.

So True Friends, conceiving these Thoughts, will fear much less to fail in their Regard to a living Friend, than to encourage themselves in the least Negligence to one that is dead, they know, that if it happens to 'em to forget themselves in any Duty during the Life of their Friend, he himself can make it good, so the Languishment into which they are fallen under his Inspection, has not always irreproachable Consequences for him, but the least Negligence into which they may drop after his Death, falls upon him without Remedy, he can no more repair himself, nor complain of it, he must suffer it in that part of himself which is yet living, I mean in the Persons, which he had a Kindness for, and which we have taken no notice of with Impunity.

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This going Scot-free, is so far from serving for a Bait to a Generous Mind, that it will but give him more Horror for an Offence, from which he that receives it, is in no Condition to defend himself, true Men of Honour will permit themselves much rather to insult the Living, than they will pardon themselves for having insulted the Dead, the Unfortunate, and the Weak, are Sacred to them, in a Word, if they think that it is perhaps but an excuseable Weakness to sleep sometimes, whilst his Friend is awake, they will be perswaded that it is a Capital Crime, not to watch, whilst he is asleep.

You see now the principal Reflections that I have made upon Friendship, I do not pretend to have exhausted so extensive a Subject, I have only attempted to lay the Design of it, those who are not fond of any thing but what glitters upon the Mind, what may imbellish, nourish, or augment its Forces, will not have much Taste for this Work, Morality is naturally insipid to them, because it goes on-  
ly

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ly upon known, and common Principles, 'tis not high-season'd eno' here, to hope that it can keep 'em awake; they will reproach me that I would make an Art, of Friendship, and will be sure to tell me, that 'tis Inclination that must learn us to love, and that he who does not take his Rise from thence, will learn it very ill out of Books, the plainness of my Intentions will help me to bear such a Disgust, but I shall easily set aside their Calumnies, I never pretended to make Friendship an Art, I know that it is a Sentiment, and we do not learn to think, but may refine, and rectifie a Sentiment, if this Principle is false, then Morality is absolutely out of Doors, for that only teacheth to govern, and moderate the Passions, which of all Sentiments are the most natural, and violent, but if this Principle is true, why should such a Sentiment as Friendship, where Reason, and Virtue ought to have so great a Share, not be supported by Reflections proper to increase it, to strengthen, and direct it? I have not therefore



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offer'd at giving Rules to be friendly, I would only set those right, who for want of good Guides, are got out of the Way of Friendship, my Aim in explaining its Nature, is to hinder any one from being deceiv'd about it, by shewing its Advantages, to whet Men to be Masters of 'em, and by setting to view its Duties, to excite Men to make 'em good.

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F I N I S.

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T H E  
C O N T E N T S.

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F I N I S.

## ERRATA.

**I**N the lowermost Line of the 6th Page of the first Preface, for overbareing, read overbearing, a Point of Interrogation after to 'em, Page 8th of the same Preface, a Comma at Legerdemain, another at Society, another at Integrity, a Comma at Justice in the Authour's Preface, another at Books, another at Genius, another at Glory, another after Publick in the Authour's Preface, another after first, a Comma after Virtue Line the 3d of the 25th Page, Page 42 Line 18th, read 'tis for this, Page 46 Line 5th a Comma after Unions, Line the 24th of that Page read Good, for God, dele that in the next Line, Page 47 Line 7th read unreservedly, for undeservedly, Page 55, Line 6th imprudent read instead of impudent, Page 70 Line 15 read propounds, for propounds, Page 93 Line 11, read even for ever, Page 109 Line 10 dele if. Page 124 Line 22d put to, Page 128 read *Codrus* for *Codrus*, Page 139 Line 24th read Men, Page 155 Line 7th a Comma at Stops, Page 161 Line 18th a Comma at Love, Page 164 Line 6th add f to ee, Page 185 Line 19 put p instead of y, Page 193 Line 14 dele c, Page 198 add es to Injury, Line 26, Page 211 Line 14 dele and.

FH  
MVSEVM  
BRITANNICVM